A PRETIOVS

BOOKE OF HEAVENLIE MEDITATIONS;

Called, A priuate talke of the soule with GOD:

Which, who so zealouslie will vse and per-*vse, shall feele in his minde an vnspeake-*able sweetenes of the euerla-sting happines:

K. Augustinus [illegible]

Written (as some thinke) by that reuerend, and religious Father S. AVGVSTINE; and not *translated onelie, but purified also, and with* most ample, and necessarie *sentences of holie scrip-*ture adorned,

By

THOMAS ROGERS.

Psal. 119. verse 113.

I hate vaine inuentions, but thy Lawe do I loue.

AT LONDON,
Printed for the Companie of the Stationers.
1612.

To the honorable Master Thomas Wilson, Doctor of the Ciuill lawes, one of her Maiesties principall Secretaries, and of the most honourable priuie Councell; Grace and peace in our Sauiour Christ.

AMong Christians it is & hath been for long cõmunce an auncient custome, Honorable, at this time, & at this day commonly of the yeere, either to purchase fauour, if they haue none, or to confirme friendshippe which they haue, with gifts and presents. Hence both the estates to them of lowe calling, and meane portions to their betters, and euery friend to his well-willer lightly will send some token if his abilitie doe serue, of a frendly heart and affection.

In the day, two speciall thinges are to bee obserued. One is, that

our Sauiour Chriſt was circumciſed hereupon: another, that the newe yeere beginneth now. If wee ſhew argument of loue one toward ano-
1.Pet.2.21 ther, for that we haue perceiued the loue of our Sauiour to vs-ward, by his natiuitie, circumciſion and ſuffering in the fleſh for our ſakes, as doubtleſſe our cuſtome is a Chriſtian cuſtome: if otherwiſe, becauſe the new yeere beginneth, wee ſeeke new loue, or a renuing of old good will, It is a ciuill cuſtome, commendable in either reſpect, yet vſed in both, it better pleaſeth God.

I therefore hearing of the good opinion, which it hath pleaſed your Honour to conceiue of mee, haue thought no time could bee better than nowe, by ſome preſent, both to thank your Honor for the ſame, and to craue the continuance thereof, till by ciuill demeanor I ſhall deſerue the contrarie.

My gift which I doe offer, is for price of no great value, ſuch as a poore ſtudent may preſent. For, as
b *Aelianus variahiſt. lib.1.* the Perſians b from the richeſt to the pooreſt, would gratifie their Kinges with gifts and rewardes, ſome with golde, as Nobie men, ſome with ſilke and ſpices, as Marchant

chant men, and ſome to with ſimple apples and plummes, and ſuch like fruite, as Husbandmen, who had no better to giue: So, though perſons of honour may giue you golde and Iewels, Marchants veluet, ſilke, and ſpices, rich men coſtlie rewardes. yet can a poore labourer in the Garden of Chriſtian knowledge, giue no better, than ſuch as hee hath, apples and plums, euen the fruite of his ſtudie, and trauel.

Notwithſtanding, ſmal for price though it bee, I haue good hope your Honour will accept it well in worth, both for the matter it contayneth, which is ſo holy; and for the manner of handling the ſame by the Author, which is ſo heauenlie that in my iudgement, neither *Hiſtoria Animalium*, vvhich Ariſtotle giue vnto Alexander the great: nor that of Cicero *De Republica*, vvhich Cardinall Poole ſought after, with the expence of 2000. crownes c. Nor finally thoſe Sibyllian workes that Tarquin Priſcus bought full deerely of Amalthea d, are ſo profound for knowledge: nor many bigge volumes of Philoſophie, for methode ſo exquiſite

c *R. Aſcham. Ioan. Sturmio Epiſt. l. 1. p. 37. b.*

d *Lactant. falſa ſap. cap. 6.*

quisite: nor all the bookes of humanitie so necessarie for vse as it is.

VVhich I doe vvrite, neither to dissvvade anie from the reading of those, nor to perswade your Honour to conceiue wel of this booke. For I verilie doe thinke, that both they are commendable, yea, and necessarie too, applyed to their due endes, and that your Honour conceiueth better of this, then I by writing can expresse, beeing as you are, to your vse to me, an honourable Counseller; for your learning, a reuerend Doctor: by your sundry good and necessary bookes, a famous writer; and for your zeale, a valiant oppugner of sin and wickednesse.

But as I thinke thereof my selfe, so doe I vvrite. In vvhich respect, I haue not thunned paines to adorne the same vvith places of holie Scripture. For, seeing the booke, by perusing it to mine vnspeakeable both profit and pleasure, to sauour most fragrantlie of the flowers and sentences, not of humane, that is vaine vvisedome, but of Gods holie vvord: and to bee as holie for phrase, as for matter holie, beeing wholly taken out

of

of the holie Scripture: me thought were the places of Scripture annexed in the margine, it would bee a quicke spurre, not onelie vnto the true Christians, zealouslie to reade this auncient and godlie Father, when they should see all his sentences in a manner to bee nothing but verie Scripture; but also vnto Papists, who neglecting Scripture, cleaue ouer-much vnto this, and other Fathers of the Church, to reade the Scriptures, when they should perceiue this delight to be in vsing the verie words of the holy Ghost.

VVherefore, both for the bringing the Scripture into more credit with all Papistes, and this holie Father, with some Protestantes, and his methode and manner of handling the Scriptures, to bee a perpetuall monument of imitation vnto both, I haue added th places (the more willingle) through the earnest instigation of some godlie persons, especially of the Printer heereof, vvhole good nature and zeale, as it is not vnknowne to your Honour, so is it wel known to the Church of Christ, by his carefull, and orderly im-

printing

printing good bookes) & now haue publiſhed my doings vnder the protection of your Honor.

Which my paines, if I ſhall perceiue to be well taken of the godly, chiefely of your wiſedome, I purpoſe (God aſſiſting me) to proceed, in ſetting foorth after this ſame order, not onelie the Authors Manuel and Meditations, but alſo diuers & ſundrie of S. Auguſtine his workes beſide: that the verie Papiſts may ſee, though they knowe it well enough alreadie, that *Auguſtino plurimum tribuamus*, as it is well giuen out of vs c.

c R. Aſchã. Ioan. Sturmio lib. 1. Epi p. 16. b.

But mee thinks, I heare ſome aduerſaries among themſelues on this wiſe ſpeaking: his quoting wee condemne not, and his tranſlating we allow, but by his preſumptuous parting of ſentences, and correcting ſuch a Doctor, he plainely ſheweth, that hee is by the one ouer curious, and by the other a ranke heretike.

May it therefore pleaſe your Honour to heare my reaſons of doing what I haue done. The which if your wiſedome doe like, I ſhall not weigh, what any, either Zoilus of enuie, or aduerſarie of malice will

thinke

thinke.

Touching my parting of the ſentences, I did it vpon theſe occaſions: Firſt, to imitate thoſe good books, out of which they were borrowed, that is, the ſacred Scripture. For, ſurelie in mine opinion, it were not well, the booke beeing moſt notablie deriued out of the pure fountaine of Gods holy vvorde, if it were ſet foorth in anie other forme then is the ſpring, from which it flowed.

Secondly, that the Reader might the more ſenſiblie perceiue the minde and methode of the Authour. For, I dare ſay it, by this parting or ſeuering of the ſentences, a more cleare light of the Authors minde will appeare to him, who gladlie would vnderſtand the ſame, than when they are confounded or not parted.

Thirdlie, to offer cauſe of deepe contemplation to the zealous Chriſtian. For, there is no ſentence almoſt throughout the whole booke, which is vaine, but moſt heauenlie, and able to make euen him, who is fartheſt from Chriſtianitie, to occupie his minde with holie and deepe Meditations. Therefore albeit

albeit they can bee placed in no forme amisse, yet then best do they profit and moue the minde, when they are parted.

Last of all, for the better disposing the places of Scripture by the Printer, I haue diuided the sentences. For, had the booke been printed in that letter which other books of Meditations, set forth by mee, are done withall, as I thought it would, then should the places (they are so plentiful) neuer haue stoode in good forme nor sight, as in some parte of this Booke may appeare, notwithstanding the letter bee verie great in mine eye, for so small a volume.

Nowe, concerning the second poynt, it stood mee vpon, both for my owne credite, and also for the behoote of others, to leaue somewhat out. For, had I not so done, I should haue said that the hands of GOD, *Manus inquam illæ quæ affixæ clauus sunt pro me* f, did make mee: I should haue said, that the light which was made, when God said, Let there be light, was *Angelica scilicet natura* g: I should haue said, that the Angels, as for diuers other ends, so for this are appointed

f Soliloq. cap. 2

g Soliloq. cap. 8. 3

ted, *Vt orationes filiorum Dei offerant in conspectu maiestatis suæ* h, I should haue said, that the same Angels doe bring *Gemitus nostros atque suspiria ad Deum, vt impetrent nobis facilem Dei benignitatis propitiationem, & referant ad nos delectatam suæ gratiæ benedictionem*: I should haue said, That our Sauiour descended into Hell, *Vbi sedebant in tenebris patres nostri*: k I should haue said, that Christ ascended, *Assumpta secum ex inferis captiuitate, quam captiuauerat antiquus ille hostis, humani generis inimicus*: l finally, I should haue said, that we ought to doubt, *An ad portum salutis peruenire valeamus, m quia omnia in futurum reseruantur incerta*: and so where my purpose was to edifie, I should haue destroyed the soules of the weake with erronious opinions.

h Soliloq. cap. 15.
i Soliloq. cap. 27.
k Soliloq. cap. 32.
l Soliloq. cap. 32.
m Soliloq. cap. 35.

Beside, I should haue coo'ed the zeale, euen of the strongest, when thinking to proceed in holy Meditation, they should find such stumbling blocks of errour cast in their way. And therefore did I iudge it better to leaue the quire out, though it grieue the Papists, than to leaue them in, either to the destruction of some, or to the offence of anie

good

good Christian: marvelling much why in other English translations, this matter hath not beene looked vnto ere this, and these faultes not wholly, as in part they be amended.

And heere I beseech your Honour, euen for Gods glory, the furtherance of the Gospell, and commoditie of this Land: that among all abuses, which you studie to reforme, as a godlie Magistrate, and ought to enforme her Maiestie of, as a prudent Counsellor, you would remember the hurt that commeth by corrupt bookes in our English tongue. First, they infect the minds of the simple: secondarilie, they offend the godlie: and thirdlie, they confirme the obstinate, and the more a great deale, because they are allowed by publike authoritie, and not either diligentlie corrected, or orderlie forbidden.

Againe, call vnto minde those bookes, which doe more hurt than they: namelie, the inchauntments of Circes, brought out of Italie, and such vngracious workes, eyther translated out of Italian into English, or imitating wholly the Italian inuention. *Tenne Sermons at Paules Crosse* n, *doe not so much good*

n *Maister Ascham in his Schoo'emaister. Booke 1. Pag. 26.*

for

for mouing men to true doctrine, as one of those bookes doe harme, with inticing men to all liuing. Yea, I say further, those bookes tend not so much to corrupt honest liuing, as they doe to subuert true Religion. Moe Papistes be made by your merrie bookes of Italie, than by your earnest bookes of Louaine. This foresee subtile Papists. Therefore, when the busie & open Papists abroade, could not by their contentious bookes, turne men in England fast enough from truth & right iudgement in doctrine, then the subtile and secrete Papists at home, procured baudie bookes to be translated out of the Italian tongue, whereby ouer-many young wits & wits allured to wantonnesse, doe nowe boldly contemne all seuere bookes that sound to honestie and godlinesse. Pag. 27.

VVhich bookes, open not fond and common waies to vice, but such subtile, cunning, new, and diuers shifts to carrie young wills vnto vanitie, and young wits vnto mischiefe, to teach old baudes new schoole points, as the simple head of an Englishman is not able to inuent, nor euer was heard of in England before, yea when Papistrie ouerflowed all. Suffer those bookes to be read, and they will soone displace all bookes of godly Pag. 15.

godly learning: for they carrying the wit vnto vanity, & marring good manners, shall easily corrupt the mind with ill opinions, & false iudgement in doctrine: first, to thinke ill of all true religion, and at last to thinke nothing of God himselfe. And that which is most to be lamented, & therefore more needfull to bee looked vnto, there be more of these vngratious bookes set out in print within these few monethes, than haue bin seene in England many score yeeres. And because our English men made Italians cannot hurt but certaine persons, and in certaine places, therefore these Italian bookes are made English, to bring mischefe enough openly and boldly in all estates, great and meane, young and old, euery where. So that now they be sold in euery shoppe in London, commended by honest titles, the sooner to corrupt honest manners, dedicated ouer-boldly to vertuous and honourable personages, the easelier to beguile simple and innocent wits.

These are the worles, as your wisedome knoweth I am sure, not of a young wit, but of a graue head, not of a meane Scholler, but of the best Schoolemaister that euer England bred, and therefore not lightly to bee ouer-palled, nor quickly

to

to bee forgotten, but with earneſt endeuour oftentimes carefullie to bee recorded, as good counſell expreſſed from an heartie good will with rare eloquence, tending to the glorie of God, and benefit of this our Countrie, that neither ſuch as are well giuen, may bee alienated from vertue, nor thoſe which are ill bent, prouoked vnto wickednes, through baudie, beaſtly, & blaſphemous bookes.

Laſt of all, remember I humblie once againe in the bowels of Ieſus CHRIST beſeech you, remember another abuſe that hurteth more than both thoſe which I haue alreadie mentioned: namelie, prophane playes, publikely vſed, ſet foorth as banners of open defiance to the Goſpell, and godlineſſe, and that vpon holy dayes, yea, and in thoſe places to (I meane the Vniuerſities for learning, and London for reſort) which ought to bee the Lanterns of godlineſſe vnto all the Land beſide. Preachers, euen the graueſt for wiſedome and yeeres, and the greateſt for zeale and knowledge, and not the ſmalleſt for authoritie, euery where crye out vpon them ſo zealouſly

with ſuch griefe of heart, that they are euen tyred againe with crying, Doctours condemne them o, Biſhops vvrite againſt them p, yea, and the beſt Authors in theſe daies, of thoſe wanton, yea, wicked toyes, are quite out of loue with them, and aſhamed of their doings q. Oh that the Magiſtrate, our Soueraigne Magiſtrate I meane, vvould vtterlie forbidde them publiquely to be vſed, that the cõmon people might not haunt them, and all ſhould be well.

o *Cyril. Catech. 1. Myſtag. Tertull. li. de Spect.*

p *Salvianus, inuenter of the 2. blaſt of retreat frõ places.*

q *Author of the 3. blaſt of retreat from places, and alſo the Authour of the ſchoole of abuſe.*

But to returne to my purpoſe, from which I haue digreſſed, theſe errours, I feare mee, haue cauſed many to doubt, whether Saint Auguſtine were the Authour of this booke; but beeing left out, as now they are, I cannot ſee, why Saint Auguſtine might not make the ſame, the matter is ſo heauenlie, prayers; the words ſo holy, Scripture; euery thing ſo wiſelie, orderlie, excellently done by the Author, that hee muſt needes be a moſt excellent man, whoſoeuer made the ſame: and a more excellent then S. Auguſtine, among the Doctors, I thinke was neuer any.

Which beeing ſo, I truſt, I ſhall

not

not need to request your Honour to accept this booke in good part: but to request your Honour to pardon my boldnes in dedicating my simple dooings, obscure, as I am, and of person vnknowne to your Honour, and to beare with my rude tediousnesse, and tedious rudenesse, I haue great need, and so I humbly doe.

The Lord Almightie, and King of glorie, who hath cast the eyes of his gracious countenance vpon you, abide with you for euermore, and with this new yeere, powre vpon your Honour a new increase of his heauenly blessings.

Amen.

The first of Ianuarie.
Anno Dom. 1581.

At your Honors commandement,

Tho. Rogers.

A pretious Book of holy *Meditations*, *vvritten by* that reuerend Father Saint Auguſtine: *which he calleth his* priuate talke with GOD.

Chap. 1.

Of the vnſpeakeable ſweetnes of God.

O Lord which knoweſt mee *a*, giue me grace to knowe thee *b*: to knowe thee, euen the ſtrength of my ſoule *c*.

O my comfort *d*, ſhew me thy ſelfe: let me ſee thee, O light of mine eyes *e*.

Come, O thou mirth of my

a 1. Sam. 16 Pſalme 5. 9 Acts 15. 8
b Wiſ. 15. 3 Iohn 17. 3
c 2 Sa. 12. 3 Pſal. 18. 2
d 2. Cor. 1. 3 Rom. 15. 5
e Ioh. 1. 4. 9 Iames 1. 17

Heauenly meditations,

spirit: let me see thee, the ioy of
f psa. 119. 11 mine heart *f*, and loue thee, the
g Eccl. 23 4 very life of my soule *g*.
Iohn 14. 6 Come in my presence, O my
h Sal. song 1. verse 6. &c. souereigne delight *h*, my sweet
i Wis. 16. 21 solace *i*, O my Lord God *k*, my
Rom. 15. 5 life *l* and the whole glory of my
k Exod. 15. 2 soule *m*.
psal. 7. 1. 3 Let mee finde thee, O mine
Mat. 4. 7. 13 heartes desire *n*; let mee holde
1 Eccl. 23. 4 thee, whom my soule doeth
Coloss. 3. 4 loue *o*. O celestiall Bride-
m psa. 62. 7 groome *p*, let me imbrace thee;
Iudith 15. 9 ô my souereigne comfort, both
n psa. 42. 1. 2 inward and outward, let mee
o Sal. song 3. verse. 3 possesse thee; O euerlasting
p Ephes. 5 22. 23 blisse *q*, yea, in the middes of
Reuel. 21. 2 mine heart *r*, let mee possesse
q Ioh. 5. 12 thee; O blessed life *s*, O sur-
r Gal. 2. 20 passing sweetnes *t* of my soule.
s Ioh. 11. 15 Let me loue thee, O Lord my
Iohn 14. 6 strength *u*, my fortresse, my re-
t psal. 34. 8 fuge, and my Sauiour. Let me
u 2. Sam. 22 2. 3 loue thee, O my GOD, mine
x psalme 18 verse. 1. 2. & 3 helper *x*, mine high Tower, and

mine

mine hope *y* in all my trouble. y pſal.61.3

Let mee embrace thee, euen goodnes it ſelfe *z*, without who nothing is good; let mee inioy thee the very beſt *a*, without whom nothing is beſt. z Mat 19.17 Luke 18.19 a Iam. 1.17

O word *b*, more ſharper than any two edged ſword *c*, open thou the ſecret partes of mine eares, that I may heare thy voyce *d*. b Ioh. 1.1.2 c Heb.4.12 d pro.2.1.2

Thunder, O Lord, from heauen *e* with a loude and mightie voyce. Let the ſea roare, and all that therein is *f*, let the earth be moued, and all that is in it. Iohn 10.3 e pſal.18.3 f 1.Chro.16 verſe 32

Lighten mine eyes *g*, O incomprehenſible light *h*: caſt forth thy lightning, and ſcatter them *i*, that they regard no vanitie *k*. g pſal.13.3 h Iohn 1.5 i pſa.144.6 1 ſ.l.18.14 k pſa.19.37

Encreaſe thy lightning *l*, and ſcatter them, that the fountains of water may appeare, and the foundations of the world be diſcouered. l pſal.17.14 15

Heauenly meditations,

O light inuincible giue mee sight *m* to see thee. Create a new smelling, O Sauiour of life *n*, that I may run after thee through the sauor of thy oyntments *o*. Heale my tasting, that I may taste, know, and discerne how great thy goodnes is *p*, O Lord, which thou hast laid vp for them, who are filled with thy loue *q*.

Giue mee an heart, that may thinke on thee *r*; a minde, that may loue thee *s*; a soule, that may remember thee *t*; an vnderstanding, to knowe thee *u*; and reason, alwayes to stick fast vnto thee *x*, the most souereigne delight *y*. Let wise loue fauour thee wisely *z*.

O life *a*, for whom all things liue *b*: O life, which giuest mee life *c*, O life, which art my life *d*, by vvhich I liue *e*, vvithout which I die: O life, which raisest

m psl. 119. 18
n 2. cor. 2. 15 16
o Sal. song 1. verse 2 3
p Psa. 51. 19
q Deut. 6. 5 Mat. 22. 37
r prou. 2. 1. 2 &c.
s Mirke 12 29. 30
t Deut. 6. 6. 7
u Deut. 30. 11. 12. &c.
x Mat. 10. 7 38. &c.
y Rom. 8. 35 36. &c. phil. 3. 7. 8
z Deut. 13. 3
a Ioh. 11. 25
b 1. Cor. 3 22. 23
c Ioh. 6. 57
d Ioh. 14. 6
e Act. 17. 28

ſeſt me to life *f*, without which I periſh: O life, whereby I reioyce, without which I am penſiue: O liuely, ſweet, and louely life alwaies to be thought vpon, where art thou *g*, I beſeech thee? where may I finde thee, that I may faint in my ſelfe, and depend on thee?

O my loue, bee thou nigh in my minde, nigh in mine heart, nigh in my mouth, nigh in mine eares, nigh to ayde me *h*: For I languiſh through loue *i*, for without thee, alas, I die: but when I thinke on thee, I reuiue againe.

Thy ſauour refreſheth mee *k*, thy remembrance healeth mee, yet ſhall I not be ſatisfied *l*, till thy glory appeareth *m*, O thou life of my ſoule *n*.

My ſoule longeth, yea, and fainteth *o* through the remembrance of thee; when ſhall I

f Ioh.21.25

g Sal.ſong 1.verſe 6
Sal ſong 5 ver.6

h pſa.44.23 23.24

i pſ.69.17.18
Sal. ong. 5 ver.8

k Sal. ſong.2 ver.1

l pſa. 17.5

m Col.3.4
n Eccle 13.4

o pſal.84.2

come, and appeare before thy
p Pſa 42.2 preſence *p*, O my ioy *q*!
q Iud 15.9 Wherefore hideſt thou thy
r Iob. 13. 24 face *r*, ô my delight by whome
ſ Luke 10. 9 I reioyce *ſ*?

O thou faire one, whom I ſo
t Pſa. 22. 1. 2 deſire *t*, where haſt thou hidde
u Sal. ſong 5 thy ſelfe *u*? Thy ſente I feele,
verſ. 6. 7. &c. therefore doe I liue, and am ſomewhat comforted; but thee I ſee not. I heare thy voyce, and I take heart againe.

But wherefore hideſt thou thy
x Iob. 13. 24 face *x*? Happely thou wilt ſay,
y Exo. 33. 20 No man ſhall ſee me and liue *y*. O then Lorde, ôh that I were dead, ſo I might ſee thee; ô let mee ſee thee, that I may die euen heere. I will not liue, die I would, yea, I deſire to be looſed
z phil. 1. 23 and to be with Chriſt *z*; I deſire to die, that I may ſee Chriſt; I refuſe to liue, that I may liue
a 2. Ti. 2. 11 with Chriſt *a*.

O Lord Ieſu, receiue my ſpirit *b*;

rit *b*; O my life *c*, take my ſoule, my ioy, drawe my heart vnto thee; my ſweete foode *d*, let me eate thee *e*; mine head *f*, direct mee; light of mine eyes *g*, inlighten mee: O my comfort, reioyce me; my ſauiour *h*, quicken mee; ô Word of God *i*, refreſh me; my praiſe *k*, comfort the ſoule of thy ſeruant *l*. Enter thereinto, ô my ioy, that it alſo may ioy in thee *m*: Enter thereinto, O ſoueraigne ſweetneſſe, that it may ſauour thoſe things which are ſweet: ô light eternal *n*, ſhine thou ouer it, that it may vnderſtand thee, knowe thee *o*, and loue thee *p*.

For, the cauſe, ô Lord, why it loueth thee not, is, becauſe it knowes thee not: and it knoweth thee not, becauſe it perceiues thee not; it perceiueth thee not, becauſe it comprehendeth not thy light, which doeth

b Act.7.59
c Iohn 14.6
d Iohn 6.54 55.&c.
e Mat.14. 22
f 1.Cor.11.3
Ephes.5.23
g Iohn 1.9
h 2.Cor.2,16
i Iohn 1.1
k Exod. 1, 2 Deut. 10. 20 21
l pſal.36,4
m Pſal.4.4
n Iohn 1.5
o Iohn 17.3
p Pſal.40.16 Iohn 8.42 Iohn 14. 15 21. &c.

q Iohn 1.5 shine in darknes *q*, & the darkeneſſe comprehendeth it not.

r Iohn.1.4 O ſight of the mind *r*, O light,
Iohn 12.35 36 ſome truth, O true light, which inlightneth euery man that cō-
ſ Iohn 1.9 meth into the world *ſ* : indeed that commeth into the world; but not which loues the world.
t 1 Ioh.2 15 *t* For whoſoeuer is a friend of
u Iames 4.4 the world *u* is an enemy to God.

x Gen 1. 2 O driue away the darkneſſe *x* from the deepe of my minde, that it may ſee thee by vnderſtanding thee : and know thee, by comprehending thee ; and loue thee, by knowing thee. For whoſoeuer knoweth thee, doeth loue thee *y* ; hee forgets himſelfe *z*, and loues thee more than himſelfe *a* ; yea, hee forſaketh himſelfe and commeth vnto thee, that in thee alone hee may reioyce *b*.

y Ioh. 14.15 16.17
z Luk 9.23 24
a Mat.10.37 38.39
b 1.cor.2.32

Hence then is it, O Lord, that I loue thee not as I ought to doe,

doe, euen becauſe I knowe thee not to perfectlie as I ſhould *c*: and becauſe I haue but a little knowledge of thee, I loue thee but little: and for that I loue thee but little, I do I litle reioice in thee *d*. But departing from thee the true & inward ioy vnto outward, while I lacke thee, I ſeeke feined comforts in theſe outwarde things *e*. And ſo wretch that I am, that which with my whole heart, and with all my minde I ſhould haue ſurrendred vnto thee alone, that haue I giuen vnto vanities: and ſo through louing vanity *g*, I am become vaine.

c 1.Cor.13 9.10
d 1.co.1.31
e 1.Io.2.15.16
f Deut.6.5 Mat.22.37 Marke 12 29.30
g Pſa.4.2

Hence alſo it is, that I reioyce not in thee *h*, nor cleaue to thee *i*, ô Lord, euen becauſe I delight in outward, thou in inward *k*: I in temporall, thou in ſpirituall ioyes: I am in minde diſtracted, in thought occupied, in talke

h phil.4.1
i Deut.10.20
k Iohn 4.13 24

Heauenly meditations,

l Psal. 57. 15
m Bar. 4. 10 14
2. Mac. 1. 24 25
n 1. King. 8 30. 32
Mat. 6. 9
o Col. 3. 12
p 2. Cor. 6 15. 16. &c.

ſnarled about tranſitorie things, & thou inhabiteſt the eternity *l*, and art euerlaſtingnes it ſelf *m*: Thou art in heauen *n*, I on earth: thou loueſt thinges on high *o*, I baſe things belowe: thou heauenly, I terreſtriall. And how then may theſe contraries agree together *p*?

Chap. 2.
Of the miſery and frailtie of man.

a Rom. 7. 24

b Hoſ. 14. 10
c Mat. 6. 5. 6
d Iſay 32. 11
e pſal 25. 10
f Gen. 6. 5 Mat. 15. 19
g Iob. 15. 15 Iohn 25. 4 5. 6.

O Wretched man that I am *a*, whē ſhall my crookednes be made euē to thy ſtraitneſſe *b*?

Lord thou loueſt ſolitarines *c*, and I company: thou ſilence *d*, and I noiſe: thou truth *e*, and I vanitie *f*; thou puritie *g*, and I fol-

follow filthines *h*.

And what more, Lord? Thou art perfectly good *i*, I am euil *k*: thou art godly *l*, I am wicked *m*: thou art holy *n*, I am wretched *o*: thou art righteous *p*, I am ſinfull *q*: thou art the light *r*, I am blinde: thou art the life *ſ*, I am dead: thou the phyſition *t*, I am ſicke: thou the ioy *u*, I am ſorrow: thou the ſoueraigne truth *x*, I nothing but vanitie, as all men liuing be *y*.

Alas therefore, O my Creator *z*, vvhat ſhall I ſay? Liſten, O my Creator: I am thy creature *a*, and am now caſt away: I am thy creature, and now doe I die; I am thy creature *b*, and am now deſtroyed.

Thy workmanſhip I am. Thy hands haue made me *c*, and faſhioned me.

h Eſay 64.6
i Pſal. 118.129
Iere. 33.11
Mat. 19.16 17
k Gen. 8.21 Rom. 3.10 11, &c.
l Reuel. 15.4
m 1. Kı. 8. 46
n Leuit. 19.2 1. Sam. 2.2
Eſay 6.3 Reuel. 6.10
o 1. Iohn 8 10
p Pſ. 119. 137 Dan. 9.14 Reuel 16.5
q Eccl. 7.2
r Mica. 7.8 Iohn 14.9 Iohn 8.12 1. Ioh. 1. 5.7
ſ Ioh. 11. 25 Iohn 14. 25
t Mat. 9. 12 13
u Iud. 15. 9

x Iohn 14.6. y pſ. 3[illegible] 5. pſ 6, 2, 9. Wiſ. 13. 1. Deut. 32. 18 Eccleſ. 12, 1. a Eſdr. 8. 7. 8. 9. b pſ. 13. [illegible] 44. c Pſa. 118. 73

Heauenly meditations,

d 2 Sam. 1. 8. 8 O Lord deſpiſe not the work of thine hands *d*, reſpect the wounds of thine owne hands, I beſeech thee.

Loe, thou haſt written mee vppon on the palme of thine e Eſa. 49. 16 hands *e*. O Lord God, read that writing, and ſaue me.

Behold, I thy creature ſigh af- f Eſa. 42. 1. 2 ter thee *f*: thou art my Creator *g*, g Gen. 1. 26 27 Wiſ. 2. 23 oh make me new againe *h*. Be- h pſal. 5. 1. 10 hold, I thy workemanſhip, cry i Iud. 10. 10 vnto thee *i*, thou art the life *k*, pſa. 28. 1 oh quicken me againe. Beholde Ioel 1. 14. 19 I thy handie worke looke vp- k Iohn 10. 6 on thee *m*, thou art my ma- l pſa. 119. 25 87. 109 88 ker, oh repaire mee againe. Eſa. 17. 7 Spare me, O Lord, for my daies n Iob. 7. 16 are but vanitie *n*.

What is man that hee ſhould talke with GOD his maker! Spare mee, O God, ſpeaking vnto thee. Bee not angry with o Gen. 18. 32 33. thy ſeruant *o* for preſuming to talke vvith ſo mightie a Lord.

Ne-

Neceſsitie hath no law. Griefe compells me to ſpeake, and the miſery which I indure, enforceth me to cry out.

Sick I am, I cry vnto the phyſitian; blinde I am, I haſten to the light; I am dead, and I ſigh for life. Thou art the phyſition *p*; thou art the light *q*, the life thou art *r*, O Ieſus of Nazereth *ſ*.

Haue mercy vpon me, O ſon of Dauid *t*, O fountaine of mercy *u*, haue mercy vpon mee, and hearken to the diſeaſed which crieth for thine help.

O light paſsing by, looke vpon the blinde, ſtretch foorth thine hand vnto him, that he may come vnto thee, and ſee the light in thy light *x*. O life liuing euerlaſtingly *y*, call againe the dead vnto life.

But what am I that ſpeaketh vnto thee? Woe is mee, Lord: ſpare mee, O Lord *z*, alas, I am euen

p Mat. 9. 12 13
q Iohn 8. 12
r 1. Ioh. 1. 5. 7
r Iohn 14. 6
ſ Mat. 26. 71 Mark 1. 24
t Mat. 9. 27 Mark. 10 47
u Iſa. 36. 9
x pſa. 36. 9
y Luke 1. 35
z Iob 7. 16

a Esay 4 19
b Esay 51. 8
c Mat. 25. 41

euen a rotten carkass *a*, the meat of wormes *b*, a loathsome vessel, euen matter for fire *c*.

What am I that speaketh vnto thee? Woe is mee, Lord, O Lorde spare mee a vvretched man *d*: A man indeede, borne of a woman, of short continuance, and full of trouble: a man indeede, made like to vanitie *f*, compared to the foolish beasts *g*: and now in very deed like to them.

d Luk. 13. 27
Rom. 7. 4
e Iob 14. 1
f psa. 144. 4
g psalm. 49 12. 20

And what am I more? a dark dungeon, miserable earth *h*, the childe of wrath *i*, a vessell of dishonour *k*: begotten in vncleannes *l*, liuing in wretchednes *m*: dying in distresse.

h Eccle. 10. 9 12
Eccl 17. 31
i Ephe. 2. 3
k Rom. 9. 21 22
l psal 51. 5
m Iob. 14. 1

Out vpon mee wretch, what am I? Alas what shall become of mee, that am a vessell of filthinesse, a coffin of rottennes, repleniſhed with stinch, and loathsomnes, blinde, poore, naked,

naked, ſubiect to very manie troubles, ignorant both when I came into the worlde, and when I ſhall depart *n*, miſerable *o*, & mortall *p*, whoſe dayes paſs away like a ſhade *q*, whoſe life vaniſheth like the moone light, now growing like a flower *r* on the tree, and by and by withering, flouriſhing now, fading by and by?

My life, I ſay, is a fraile life, a fleeting life *ſ*, a life, that the more it lengtheneth, the ſhorter it waxeth, the more it increaſeth, the nigher it draweth towards death, a life tranſitorie and deceitful, repleniſhed with the ſnares of death *t*.

Now am I iocund, anon ſad; now ſtrong, anon ſicke; now aliue, anon dead: now I ſeeme happy, but am alwaies miſerable: now merrie, anon mourning. And ſo are all things ſubiect

n Gen. 27. 2 Eccle 9. 12 Mat. 24 44 Reuel. 3. 3
o Iob 14. 1
p Rom. 6. 12 2 Cor. 4. 11
q 1. Chro. 29 verſe 15 pſa 102. 11
r Iob 14. 2 Pſ 1. 103. 15 Eſa. 40. 6. 7. 8
ſ Iob 7. 6. 7
t pſal. 18. 5

iect vnto mutabilitie, that nothing continueth in a ſtay one vvhole houre together.

Hence feare, thence trembling: hence hunger, thence thirſt: thence cold, hence heat: hence faintneſſe, then ſorrow ſpringeth: & after all theſe followeth vntimely death, which ſuddenly doth carrie miſerable menne away after a thouſand waies.

This man it killeth with ſickneſ, that man it oppreſſeth with ſorrow; this man it famiſheth with hunger, that man vvith thirſt it diſpatcheth; this man it choakes with water, that man it ſtrangleth vvith an halter: One man it conſumeth by fire, another it deuoureth by wilde beaſts: with ſworde it ſlayeth another; another it corrupteth with poyſon, and with ſome terrible feare it diſpatcheth ſome

ſome other miſerable man.

And yet there is a great miſerie beſide all this ; and that is, although nothing be more certaine than death, yet woteth not man when hee ſhall depart *u* : and then takes he a fall, and leeſeth his hope *x* when in his own iudgement hee ſtood full ſure. For man can not tell eyther when, or where, or how hee ſhall die: yet is it appointed that he ſhall die *y*.

u Gen. 27. 2
psal. 39. 5
Eccleſ. 6. 12
x Iob. 8. 13
Pro. 30. 28
y Heb. 9. 27

Now I ſee, Lord, how great is mans wretchedneſſe, wherein I am, & yet feare not: how much the miſerie that I endure, and yet neither am troubled thereat, nor doe crie vnto thee? But, Lord, I will crie vnto thee, before I paſſe away, if happely I may abide in thee, and not paſſe away.

I will tell then, I will tell my miſerie: yea, I will confeſſe my vileneſſe

vileneſs before thee, and not be aſhamed.

z Exod.15.2 Pſa.43.2 Eſa.49.5 a Eſa.18.1.2 b Ioh.1.4.9

O my fortitude *z*, by whom I am vpholden, helpe me, aſsiſt me, ô my ſtrength *a* by whome I am ſuſtained: Come light *b*, through which I ſee: appeare glorie *c*, through which I reioyce: and life *d*, wherein I ſhal like, manifeſt thy ſelfe, ô Lord my God *e*.

c Pſal.3.3 Pſal.62.9 d Iohn 14.6 e pſ.104.35 Eſay.25.1

Chap.3.
Of Gods wonderfull light.

a Tob.2.9 10 b Iob.4.34.&c.

LIght, which *Tobie* ſawe, when though blinde *a*, he taught his ſon the way of life *b*. O light, which *Izhac* ſawe inwardly, when though outwardly blinde *c*, he tolde his ſon what was to come *d*. O light, I ſay, inuiſible, to which

c Gen.27.1 d Gen.27 28.29

which all the depth of mans heart is viſible *e*. O light which *Iacob* ſawe, when according to thine inward inſtruction, hee foretolde *f* what outwardlye ſhould happen to his ſonnes.

e 1.Ki 8.39 1.chro.28.9 Eccle.42.18 1.cor.4.5 Reuel.2.23 f Gen.40.8 2.3.&c

Beholde, darknes is vpon the face of the deep *g* of my mind, thou art light *h*; lo a miſty dimnes is vpon the waters of mine heart, but thou art the truth *i*.

g Gen.1.2 h Luk.2.32 Iames 1.17 i Iohn 14.6

O word by whom all things were made, and without which nothing was made *k*, O word, which art before all things *l*, & before which was nothing. O word creating al things *m*, without which all things are nothing. O worde gouerning all things *n*, without which all things are nought woorth. O worde which in the beginning didſt ſaie, Let there be light, & there was light *o*; ſay likewiſe to me, Let there be light, & light ſhalbe

k Iohn 1.3 Ipſ.o.8.22 23.24.&c. Wiſd.9.9 Eccleſ.24.5 6.&c 12 m Iohn 1.3 Heb.1.3 n Heb.1.2.3 o Gen.1.3

Heauenly meditations,

p Psa.36.9 shalbe made,& I shal see light*p* and discerne al that is not light. For without thee I put darknes q Esa.5.20 for light *q*, & light for darknes.

And so without thee there is present for truth, error; for wisdome, foolishnes; confusion and ignorance for knowledge; for sight, blindnesse; by-pathes for the right way; for life, death.

Chap.4.
The frailty of mans nature.

BEholde my Lord, because there is no life, there is death; nay rather there is no death, because death is nothing. For thereby we come vnto naught, while wee dread not to make a Ier.10.24 our selues nought *a* through sinne.

And that deseruedly, O Lord. For

For when wee come to naught, like the running water *b*, we are recompenced according to our workes: becauſe without thee nothing was done *c*, and we by dooing nothing, are made nothing. For without thee, by whome all things are made *d*, and without whome nothing was made *e* (O Lord) the word *f* O God the worde *g*, by whome all things were made (without which was made nothing that was made) we are nothing.

b psa.58.7

c Iohn 1.3

d pro.8.22 25.&c. Heb.11.3

e Iohn 1.3

f 1.Iohn 5.7 Reuel.19.11 13

g Ioh.1.1.3

Woe is me wretch, ſo often blinded: becauſe thou art the light *h*, and I am not with thee.

h Mica.7.8 Iohn 1.4.9

Woe is mee wretch, ſo often wounded; becauſe thou art ſaluation *i*, and I am not with thee.

Iohn 8.12

i Mat.1.21 Luke 1.31 Phil.3.20 1.Tim.4.10

Woe is me wretch, ſo often infatuared, becauſe thou art the truth *k*, and I am not with thee.

k Iohn 14.6

Wo is me wretch, ſo oftē wandering, becauſe thou art the way *l*,

Heauenly meditations,

way *l*, and I am not with thee. Wo is me wretch, so oftē dead; because thou art life *m*, and I am not with thee. Wo is me wretch so often brought to nothing; because thou art the worde, by which all things were made *n*, & yet I am not with thee, without whom nothing was made.

O Lord the word *o*, O God the word *p*, who art the light *q*, by whó light was made *r*, who art the way, the trueth, and the life *s*, in whom there is neither darknes *t*, error *u*, vanity *x*, nor death *y*. The light without which all is darknes *z*: the way, without which, all is but bypathes *a*; the truth, without which all is but falshood *b*, the life, without which euery thing is death *c*.

Speake the word Lorde, let there be light *d*, that I may see the light *e*, and shun darkness: see the way, and shun by-paths: see

l Iohn 14.6
m Ioh.11.25 Iohn 14.6
n Ioh.1.9.10
o 1.Ioh.5.7
p Ioh.1.1.3
q Ioh.8.12 1.Ioh 1.5.7
r Gen.1.3
s Iohn 14.6
t 1.Iohn 1.5 6.7
u psal 119 ver. 176 Esa.53.6
x Ioh.8.44 1.Io.1.21.27
y 2.Tim 1.11 Heb 2.14.15
z Eph 5.7.8 Col.1.12.13
a 1.pet.2.25
b psa 116.11
c Rom.5.12
d Gen.1.3
e psa.36.9

ſee the truth, & ſhun falſhood: ſee life, and ſhun death.

Inlighten mee *f*, O Lord, my light *g*, my glory *h*, and my ſaluation, whom I will feare *i*: my Lord, whom I will praiſe *k*: my God, whom I wil worſhip *l*, my father *m*, whome I will honor *n*, & my ſpouſe *o* for whom I will keepe my ſelfe.

Inlighten, O light, inlighten mee poore ſoule ſitting in darknes & in the ſhadow of death *p*, and direct my feet into the way of peace, that I may enter thereby into the place of thy glorious tabernacle, euen to the houſe of God, with the voice of ioy *q* and thankeſgiuing. For true confeſsion is the very way *r* wherby I may come vnto thee the way, by which I may come out of by-pathes, and go againe vnto thee the way. For thou art the true way vnto life *ſ*.

f pſa. 13. 3
g pſa. 27. 3
h Iſa. 60. 10
i Ecc. 34. 14
15. &c.
k pſa. 35. 18
pſa. 69. 30
l Deut. 6. 13
Mat. 4. 10
m Eſa 63. 16
Gal. 4. 5. 6
&c.
n Mal. 1. 6
Deut. 1. 16
o Ephe. 5. 25
p Pſa. 107
10. 14
Luk. 1. 79
q pſa. 42. 4
r Ro. 10. 10
ſ Iohn 14. 6

Chap.

Chap. 5.
What is meant by becomming nothing.

I Will confesse therefore, O Father, Lord of Heauen and earth *a*, vnto thee will I confesse my wickednes *b*, that I may attaine vnto thy mercie.

a Mat. 11.27
b psal. 31.5

I became wretched, and was brought vnto nothing, yet knew I not so much, for thou art the trueth *c*, and I was not with thee. Mine iniquities did wound mee *d*, yet was I not troubled; for thou art the life *e*, and I was not with thee. They brought me vnto nothing, for thou art the word *f*, and I was not with thee, by whome all things were made, vvithout who nothing was made *g*. And therefore being without thee I became

c Iohn 14.6
d Ezra 1.9 7
psa. 8. 4. 5
e Iohn 14.5
f Iohn 1.1
Heb. 1, 2. 3
g Iohn 1.3

became nothing. For it is nothing which bringeth vnto nothing.

By the word all things were made *h*, whatſoeuer was made, and after what form ſoeuer they were made. h Ioh. 1.1.2

And God ſaw all that he had made *i*, and loe it was exceeding good. All things that were made, were made by the word: then vvhatſoeuer things were made by the worde, are exceeding good. i Gen.1.31 Eccl.39.16 37 Marke 7.37

Wherfore be they good? Becauſe all things were made by the word; and without it was made nothing that was made *k*. For nothing is good without the ſoueraigne good. k Iohn 1.3

But whereas good is not, there is euill, which indeede is nothing, becauſe euill is nought elſe, but the want of good: euen as blindnes is nought eiſe,

but the want of ſight.

Euill then is nothing, becauſe it was made without the word, without which nothing was made *l*.

l Iohn 1.1.3

And that is euill, which is depriued of that good, wherby all things that are were made. But thoſe things which bee not, are not made by him. And therfore they are nothing.

Then whatſoeuer was not made are euil. Becauſe all things that were made, were made by the word *m*. And all which were made by the word, were exceeding good *n*: wherefore forſomuch as all things were made by the word, euill things were not made by it.

m Iohn 1.3

n Gen.1.13 Eccl.32.16

So it remaineth, that whatſoeuer things were not made, are not good: for all things are good which were made *o*. Therfore the things not made, are euill;

o Eccl 39.16 33

uill: and ſo conſequently nothing: becauſe without the word nothing was made *p*. Euill then is nothing, becauſe it was not made. p *Iohn* 1.3

But how is euill, if it was not made? Becauſe euill is a priuation of that which good is, thorow which good was made *q*. Then to be without the word is euill, which is to be as nothing. For beſides it, is nothing. q *Gen.* 1.31

But what is it to be ſeparated from the word? If thou wouldeſt knowe that, liſten what is meant by the word.

The word of God ſaith *r*, I am the way, the truth, and the life. Therefore to be ſeparated from the word, is to bee without the way, without the truth, without life, & ſo nothing without him: and ſo euill, becauſe it is without the word, by whome all things were made *ſ*, & they r *Iohn* 14.6 ſ *Iohn* 1.1.3

were excellently good *t*.

t Gen. 1.31 Eccl 39.16 33

Againe, to be ſeparated from the word, by which all things were made *u*, is nothing elſe but to vndoe, and of ſomething to become nothing. For without him it is nothing.

u Iohn 1.3

As often therefore as thou declineſt from that which good is, thou ſeperateſt thy ſelfe from the word. For that is good. And ſo thou art made nothing, becauſe thou art without the worde, vvithout vvhich vvas made nothing that was made *x*.

x Iohn 1 3

Now then, O Lord my light *y*, thou haſt lightned mee, that I may ſee thee: I haue ſeene, and knowe, that as often as I am ſeparated from thee, ſo oft I become nothing. Becauſe I forget goodnes *z* which thou art *a*; & therefore am made euill.

y Mic 1.7.8

z Deut. 32.18 a Mat. 19.16 17

Woe worth me wretch that I neuer marked, how I became no-

nothing when I forſooke thee. But what needs this complaint? If I was nothing, I needed not to knowe.

Wee knowe that euill is nothing; and that is not, which is nothing: and that which is not good, is not, becauſe it is nothing.

If therefore I was nothing, when I was without thee, I was but as nothing euen like an Idoll, which is nothing *b*, hauing eares and heareth not *c*; a noſe, and ſmelleth not *d*; eies & ſeeth not; a mouth and ſpeaketh not; hands, and feeleth not; feet, and walketh not; & all the proportion of members, and yet liueth not.

b 1.Cor. 8.4
c Pſal. 113 5 17.26
d Pſ. 15.5.6.7

Chap.6.

How the ſoule offendeth through ſinne.

SO then as long as I was without thee, I was nought but very nothing: and therefore blinde I was, deafe I was, and without ſenſe. For I neither knew what good was, nor ſhunned that euil was; nor perceiued my wounds when I was hurt; nor ſaw the darknes which I was in, Becauſe I was without thee, the verie light *a*, which lighteneth euery man that commeth into the world.

a Ioh.1.4.9

Alack therefore, they wounded mee, yet I ſorrowed not; they haled me, yet I perceiued not, for that I was not; becauſe I was without life *b*, which is the word *c*, by whom all things were made.

b Iohn 14.6
c Ioh.1.1.3

And

And therefore, O Lorde my light *d*, mine enemies did with me euen what they would, they ſtrucke me, they ſtripped mee, they polluted me, they corrupted me, they wounded me: yea they killed mee, becauſe I forſooke thee *e*, and ſo became nothing without thee.

Alacke, O Lord my life *f* by whom I was made *g*; my light *h*, whereby I am directed *i*, haue mercie vpon me *k* O defender of my life *l*, and raiſe mee vp againe, O Lord my God *m*, my hope *n*, my ſtrength *o*; my rock, and my comfort in the day of my trouble *p*. Conſider mine aduerſaries *q*, and deliuer me *r*, let them which hate me *ſ* flie away from my preſence, and through thee let me liue in thee.

For they haue watched me *t*, & ſeeing me without thee, haue deſpiſed mee. They parted a-

d Eſay 60 19.20 Iohn 12.35 36.37

e Hoſ. 7. 13

f Iob 11.21 Iohn 14.6 g Gen. 1.26 27 Iob. 31.4 Coloſ 3.16 h Ioh 8.12 1. Ioh. 1. 5.7 i Luke 1.79 k pſa. 11. 10 l pſ. 12.19.10 m pſa. 18.1 2.&c. n pſa. 91.2 o Exod. 15.2 p Pſ. 59.15.17 q pſ. 25.19.20 r pſa. 18.17 pſa. 59.1.2 ſ pſ. 68.1 t pſa. 37.32

mong themselues the garments
u Psal.22.18 u of vertue, wherewithall thou hadst clothed mee; they made a way through me; they trode me vnder their feet; they de-
x psal 79.1 filed thine holy temple x with the dregs of wickednesse, they left mee desolate, pining away through sorrow. I followed after, blinde & naked, and shack-
y prou.5.22 led with the cords y of wickednesse. They dragged mee after them in their circuit from vice to vice; and from mire to mire, and so went I full weakly, God knowes, before the face of him that pursued me.

Bond I was, yet liked I slauerie: blinde, and desired blindenes; bound & did not abhorre the shackles. I thought soure
z Esay 5.20 sweet, and sweet to be soure z.

Miserable I was, yet knew I not so much, because I vvas vvithout thy vvorde, without which

which nothing was made *a*, through which all things are maintained, without which all things are brought to nothing. a Iohn 1

For as all things by it were made *b*, & without is was made nothing: ſo by it are all things maintained, whatſoeuer is eyther in heauen, or in the earth, in the ſea, or in any deep place. Neither can any part ſticke to other either in a ſtone, or in any other thing created; did not the word, by which all things were made maintaine it. b Iohn 1.3

Wherefore, O word, I will cleaue to thee *c* that thou maiſt ſaue mee. For when I forſooke thee, I had periſhed, hadſt not thou which diddeſt make me *d*, renewed me againe.

I ſinned, thou didſt viſit me *e*; I fel, thou didſt erect me *f*: I was ignorant, thou didſt teach me *g*, I was blinde, thou didſt lighten me *h*.

c pſal 72.28
d Gen.1.26. 27
Wiſ.2.23
Eccl. 17.1.2
Col.3.10
e pſa.8.4
Act.15.14
f pſal.37.24
g pſal.71.7
pſ.49.10.12
h Iohn 1.9

Chap 7.
Of Gods manifolde benefits conferred vpon man.

a psa.7.1.2

My God *a*, shewe mee how much I wretch am bound to loue thee: how much I am bound to praise thee: how much I am bound to please thee.

b psa. 28. 13

Thunder *b*, O Lord, with a great and mighty voice from aboue, into the inwarde eare of mine heart.

c psa.119 135
d psa 71.2
e Esay 37.20
e Gen.1.20.27
Eccle.17.1
2.3.&c.
f Lu 1.78.79
g Rom. 8.11
h psa.71.5

Teach me *c*, and saue me *d*, so will I praise thee, for creating me *e*, when I was nothing: for lightening me, when I was in darknes *f*: when I was dead *g*, for reuiuing me: for cherishing me euen from my youth *h* with all good things.

Thou dost nourish me vnprofitable

fitable worme *i*, ſtinking in wickednes *k*, euen with all thy moſt excellent benefits *l*.

i Iob 25.6
k pſa.51.1 2.3
l Mat.5.45

Open to me, O key of *Dauid*, which doſt open *m*, and no man ſhutteth againſt him, to whome thou openeſt; and doeſt ſhut, and no man openeth to him againſt whome thou ſhutteſt: Open to mee the doore of thy countenance, that I may enter and beholde, and knowe, and praiſe thee with all mine heart. For great is thy mercy toward mee *n*, and thou haſt deliuered my ſoule from the loweſt graue.

m Eſa.22.22 Reuel.3.7
n pſa.86.13

O Lord our God how excellent is thy name in all the world *o*? What is man, that thou art mindfull of him *p*? & the ſonne of man, that thou viſiteſt him?

o pſa.8.1.9
p Pſa.8.4

O Lord, the hope of the godlie, and the Tower of their ſtrength *q*; O God, the life of my ſoule *r*, by which I liue *ſ*, without

q pſa.61.9
r Iohn 4.14
ſ Act.17.28

cpſa.27.11 without which I die; O light of mine eies, by which I ſee, without which I am blinde; O the ioy of mine heart, & of my ſoule, let mee loue thee with all mine heart *u*, with all my ſoule, with all my ſtrength, and with all my bowels, Becauſe thou didſt loue me firſt *x*.

u Deut.6.5 Deut.11.18 Mat.22.37 x 1.Ioh.4.19

And whence is it O Creator of heauen *y*, and of earth, and of the ſea, which needeſt no good thing of mine *z*; whence is it that thou haſt loued me?

y Eſter 13.10 Eſa 51.13 z pſa.50.7 8.9.&c.

O wiſedome, which openeſt the mouth of the dumbe *a*, O worde, by whome all things were made *b*, open my lips *c*, giue mee a voyce of thankſgiuing *d*, that I may vtter out all the benefits, which thou Lord haſt beſtowed vpon mee, euen from the beginning.

a Wiſ.10.1 bIoh.1.1.3 cpſal.51.15 dpſa.25.7

For lo I am, becauſe thou haſt created mee *e*. And the cauſe why

eGen.1.27

why thou didst create & number mee among thy creatures, was thy predestination from euerlasting *f*, before thou madest any thing from the beginning; before thou diddest spread abroad the heauens, when there were no depthes, neither hadst thou made the earth nor setled the mountaines: before the fountaines abounded with water. Before al these things which by thy word thou didst create *h*, thou in thy most certaine prouidence of truth, didst foresee that I should be, yea thy minde was to make me thy creature.

Iob.33.4 psal.100.3 Eccl 17.1.2 Col.3.10 f Ro.8.28.30 g pr.8.23.24 25 26.&c. h Iohn 1.13

And whence then is it, O my Lord *i*, O gracious & most hie God *k*, whence is it, O most mercifull Father *l*, most mighty Creator *m*, & alwaies louing *n*? What deserued I at thy hands? what goodnesse sawest thou in mee, that moued thy most glorious

i Ba.11.12 k psa.113.5 2.Esd.7.26 l psal.27.10 Esay 63.16 Luke 6.36 m Eccl.16 18.19 Eccl.17.1.2 3.&c. n psal.27.10

rious Maiesty to create me?

When I was not thou diddest create me *o*, I was nothing, and of nothing thou diddest make me somewhat *p*.

o Gen 1.27 Col.3.10 *p* Psal.100.3 Wisd.2.23

And what kinde of somwhat? Not a drop of water, not fire, not a birde, nor a fish, nor a serpent, nor a brutish beast, nor a stone, nor a stocke, nor of that kinde of things vvhich haue onely but beeing, nor of that vvhose nature is onelie to bee, and to growe: nor of that which haue onely beeing, growing, and sense. But aboue all these things, it is thy wil that I should consist both of those things which haue but onelie being, for I am: and of those things which as well growe as bee; for I am, and grow: and of those things also vvhich haue being, growing, and sense; for I am, growe, and perceiue.

And

And yet more then this, thou haſt made mee a little inferiour to the Angels *q*. For I haue receiued reaſon at thine hands to knowe thee, as well as they. q Heb. 2.7

A little inferiour I confeſſe. For they haue an happy knowledge of thee, euen as thou art, but I know thorow hope: they face to face *r*, but I darkly thorow a glaſſe: they fully, but I in part. r 1.Cor.13 10.12

Chap 8.

The happy ſtate of man in the life to come.

BVT vvhen that which is perfect is come *a*, that in parte ſhall bee aboliſhed; when with open face *b*, we ſhall ſee thy face. a 1.Cor.13 10.12 b 2.co 3.18

Then what ſhall let vs to bee as good euen as angels *c*, ſeeing thou, c Heb.2.7 pſal.8.4.5

thou, Lorde, haſt bedecked vs with the crown of hope, which is adorned with glory and honour; and ſeeing thou haſt exceedingly aduanced vs as thy very friends.

Yea, euery way as good then, and equall to Angels. For ſo ſaith thy truth; They are equall vnto the Angels *d*, and are the ſonnes of God.

d Lu. 20. 36

What are they elſe but the ſonnes of God, if they be equall vnto Angels? Indeed they ſhall be the ſonnes of God, becauſe the ſonne of man is made the ſonne of God.

So that conſidering this thing, I dare boldly ſay, Man is not a little inferiour vnto Angels *e*, Man is not onelie equall vnto Angels *f*, but man is aboue Angels. Becauſe a man is a God *g*, and God is a man *h*, but not an Angell.

e Heb. 2. 7
f Lu. 20. 36
g Mat. 1. 23 16 Luke 2. 11
h Iohn 1. 14

And

And becauſe the word which vvas in the beginning *i* God with God: the word whereby God ſaid, Let there be light *k*, and light was made: the vvord by which all things in the beginning were made *l*, became fleſh *m*, and dwelt among vs, and wee haue ſeene the glorie thereof, I ſay man is the moſt excellent creature of all other.

i Iohn 4.12

k Gen.3.3

l Iohn 1.3

m Iohn 1.14

Beholde thy glory, in which I glorie *n* at vvhat time ſoeuer I do glory: Loe my ioy, wherein I reioyce *o*, when I doe reioyce, O Lorde my God, my life *p*, and the whole glory of my ſoule.

n Ier.9.23

o Phil.4.4

p Pſa.42.8

Therfore, O Lord my God, I confeſſe that creating me a reaſonable creature, thou didſt create me after a ſort as good as Angels. For by thy word I may bee made perfect, ſo that I may attaine vnto the very ſtate of angels,

angels, and haue the adoption of sonnes *q*, by thine onely begotten Son, O Lord, thy welbeloued Sonne *r* in whom thou art well pleased: by thine onely and right heire *s* of one substance with thee *t*, and coeternall *u*, euen Iesus Christ our only Lord *x*, our redeemer *y*, our inlightner *z*, our comforter *a*, our aduocate with thee *b*, and the light of our eyes *c*: who is our life *d*, and our Sauiour *e*, and our only hope *f*, who hath loued vs more then himselfe *g*, by whome wee haue an assured trust laide vp in store with thee *h*, and free accesse vnto thee *i*, because hee gaue them power to bee the sonnes of God *k*, to them I say that beleeue in his name.

q Rom. 8.15 Gal.4.5 Ephes.1.5
r Mat.3 17 Mat.7 5 2 pet.1 17
s Ro.8.16.17 Heb.1.2
t Heb. I.3
u Heb. 13. 8
x Rom.5.1 Rom.6.23 1.Cor.1.7. 8 9.10
y Mat.20.28 1.Cor. 1.30 Ephes. 1.7
z 1.Tim.2.6 Heb 9.25 26.27.28
a 1 Iohn 1.4.9
b 2.Cor.1.5 2.Thes.2 16.17
b 1.Iohn 2 1
c Ioh.8.12.1 Iohn 1.5.7

d Iohn 5.21. 24 e Matth. 1. 21. Luke 2.11. Actes 4 12.
f Coloss. 1. 27. 1. Tim. 1.1 g Iohn 15. 13. Ephes. 5. 2.
1. Iohn 3.6. h Ephes. 3. 12. i Heb. 4. 16. k Iohn 1.12.

I will

I wil praiſe thy name, O Lord, who by creating me after thine own image & ſimilitude *l*, haſt made mee capable of ſo great glory, as in time to become the ſonne of God *m*.

l Gen.1.26 27 1 Cor.11.7 m Iohn 1.12 Rom.8.15 16.17

This condition neither trees, nor ſtones, nor generally thoſe things which either moue, or increaſe in the ayre, or in the ſea, or in the earth, attaine vnto, becauſe he gaue them no power by the word, to become the ſonnes of God *n*: for they haue no reaſon. For in reaſon conſiſteth the power, whereby wee knowe God. And this power hee hath giuen to men, whom hee hath made reaſonable, after his owne image and likenes *o*.

n Iohn 1.12

o Gen.9.6 Col.3.10

I alſo, O Lord, am a man through thy grace, and by thy grace may be thy ſonne, which they cannot be.

Whence haue I it, O Lord the ſouc-

p Iohn 14.6
q Col.1.15 16.17
r Iam.5.19 Dan.6.26 Baruc.4.10 14.&c. Gen.1.1.&c.
s Gen.1.1.2 &c. Iohn 1.3 Gen.1.26.27 psa.100.3 Wisd 2.23 Eccl.17.1 2.3.&c.
u Gen.1.25 Iere.27.5
x Gen.1.11.12 Iob 38 21 25.27.&c.

soueraigne truth *p*, and true soueraigne, euen the first borne of euery creature *q*, whence haue I it, that I may bee the sonne of God, which they cannot be?

Thou art the same God for euer *r*, thou madest all things *s*, thou diddest create both man *t*, and beasts *u*, and stones, and all greene things vpon the face of the earth *x*. For no merits went before, nor deserts. Because onely of thy goodnes thou createdst all things. All creatures were like in merits. For none at all deserued ought.

How is it then that thy mercie dooth more appeare in this thy reasonable Creature, than in all the rest which haue no reason? VVhy am not I as all they be, or else all they as I, or I alone as they? What merits had I? What had I deserued? that thou shouldest create mee of power

power to become the ſonne of God *y*, and deny the ſame to all thy other creatures?

y Iohn 1. 12 Rom. 8. 15 16. 17

Be it far from me, Lord, that I ſhould thinke I had any merits. It was onely thy grace, it was of thy meere goodneſſe, that I ſhould be partaker of that ſweetneſſe.

Wherefore through grace, which mooued thee to create me of nothing *z*, O Lord, giue mee this grace I beſeech thee, that I may thank thee *a* for this thy goodnes.

z Iob 10. 8 Iob 33. 4 Pſ. 1. 100. 3 pſa. 109. 7. 3 *a* pſa. 11. 12 17

Chap 9.

Of Omnipotencie.

THINE almightie hand ô God, which is one, & the ſame alwaies *a*, hath created both the Angelles in heauen,

a Mat. 23. 6

uen, and the little wormes in
b Gen.1.24 25 earth *b*, no whit more glorious in them, nor inferiour in these.

For as none other hand could create an angell, so none other could make the vilest worme: as none other coulde lay abroad the heauens *c*, so none other fashion the smallest leafe of a tree: as none other could make a bodie: so none other make one haire white or black *d*: but onely thine almightie hand, to which all things are alike possible *e*.

c Iob.9.8 Psa.104.2 &c.
d Mat.5.36
e Mat.19.26 Mark.10.27 Mark.14.36 Luk.1.37

For it is no more possible for thee to create a worme, than an angell, nor more impossible to spread out the heauen *f*, than a leafe: It is no easier for thee to fashion a small haire, than a big bodie: nor harder to build the earth vpō the water *g*, than to lay the waters vpō the earth.

f Psa.42.5
g Psa.104.5.6

For

For thou GOD diddeſt what thou wouldeſt *h* in Heauen and in earth, in the ſea, and in all the deepes *i*, and mee among other things thou didſt make euen as thou wouldeſt, couldeſt, and kneweſt beſt.

h Iob 23.13 pſal.115.3

i pſal.15.6

Thine hand, O Lorde, could haue made mee *k*, a ſtone, or a bird, or a ſerpent, or ſome bruit beaſt; it knewe as much, but it would not for thy mercie ſake.

k Mat.19.26 Luke 18.27

Wherefore then am I not a ſtone, or a tree, or a beaſt? Becauſe thy goodnes hath ſo ordained. Yet did not any merits of mine preuent thee, that thou ſhouldeſt appoint it ſo.

Chap.

Chap. 10.

The incomprehenſible praiſe of GOD.

WHere ſhall I get, O my Lorde, vvhere ſhall I get ſufficient praiſes to extoll thee *a*?

a pſa. 106. 2

For thou madeſt mee *b* as it pleaſed thee, vvithout mine helpe: ſo canſt thou magnifie thy ſelfe as it pleaſeth thee, without me.

b pſa. 100. 3

Before thee, O Lorde, thy praiſe is thy ſelfe. Let all thy works praiſe thee *c*, according to thine excellent greatneſſe *d*.

c Song of the three children ver. 57

d pſa 150. 2

Thy praiſe O Lord, is incomprehenſible *e*. It is neither in heart conceiued, nor vttered by mouth; nor perceiued by eare. For theſe things do paſs away *f*: but thy praiſe O Lord endureth for euer.

e pſa. 105. 2

f Eſay 40. 6 7. 8

The

The thought hath a beginning, and hath an ende; the voyce hath a ſound, and the voyce dooth vaniſh; the eare doth heare, and hearing ceaſeth: but thy praiſe O Lorde, endureth for euer.

Who then can praiſe thee? vvhat man can ſhew forth thy praiſes *g*. Thy praiſe is not tranſitorie, it endureth for euer. *g* pſal. 106. 2. Eccle. 43. 30 31

He doth praiſe thee, who beleeueth thee to bee thine owne praiſe. Hee dooth praiſe thee, who knoweth himſelfe vnable to attaine vnto thy praiſe. O perpetuall praiſe, neuer vaniſhing; in thee is our praiſe, in thee ſhall my ſoule reioyce *h*. *h* Ier. 9. 23. 1. Cor. 1. 3

We praiſe thee not, but thou praiſeſt thy ſelfe, by thy ſelfe and in thy ſelfe: and our praiſe alſo is in thee.

Then haue we true praiſe, when we haue praiſe of thee *i*; *i* 1 Cor. 4. 4

when the light doth allow the light. For thou the true praise *k* giueſt due commendation.

k Deut. 10.21 Pſal. 115.14 Eſa. 22.2

And as often as we ſeek praiſe of any other beſides thee *l*, ſo oftē do we leeſe thy praiſe. Becauſe that is trāſitory, but thine is eternall. If we goe after tranſitory, we forgo eternall: and if we loue eternall, we muſt loath the praiſe that is tranſitory.

l Rom. 2.29

O Lord, my God *m*, praiſe eternall *n*, of whome all praiſe, without vvhome there is no praiſe, vvithout thee I am vnable to praiſe thee: let me haue thee, and I will praiſe thee.

m pſa. 7. 1. 3
n Deut. 10.21

For what am I, Lord, of my ſelfe, that I ſhould praiſe thee? duſt and aſhes am I *o*, a dead and ſtinking dogge *p* am I, a worme *q*, and very rottennеſſe am I.

o Gen. 18.27
p 1. Sam 24 15
2. Sam 9.8
q Iob 25.6

What am I to praiſe thee, O Lord God moſt mightie *r*, in whoſe

r Eſt. 14.19 Ier. 32.18

whoſe hand is the breath of all mankinde *f*, which inhabiteſt the eternitie *t*?

Shall darknes praiſe the light, or death life? Thou art light *u*, I am darkneſſe: thou life *x*, and I am death. Shall vanitie commend the truth? Thou art the truth *y*, but I a man becom like to vanity *z*.

Why then Lord ſhal I praiſe thee? Shall my miſerie praiſe thee? ſhall ſtinke commende ſweetneſſe? ſhall mans mortalitie *a*, who is heere to day, and gone to morrow *b*, praiſe thee?

Shall man who is verie rottenneſſe, or the ſonne of man a verie worme *c*, praiſe thee?

O Lord ſhall hee that is conceiued *d*, borne *e*, and brought vp in wickednesſe, praiſe thee? no my God. Praiſe is not ſeemly in the mouth of a ſinner *f*.

O Lord my God, let thine

f Iob 12.10
t Iſa. 57. 15

u Iohn 8.12
1. Ioh. 1. 5. 7
x Iohn 14.6

y Iohn 14.6
z pſa. 144. 4

a Wiſ. 7. 1
b Eccl. 10. 11

c Iob

d pſa. 51. 5
e Iob 14. 4

f Eccl. 15. 9

owne incomprehenſible pow-
g Eſa.44.6.7 er *g*, thine own vnlimitable wiſ-
pſa.145.3. dome *h*, thine owne vnſpeaka-
h Iob.11.7 8.&c. ble goodneſs *i*, commend thee.
Eſa.40.28 Let thy more than excellent
i pſa.145.9 clemency *k*, thy more than a-
k Neh.9.35 bundant mercy *l*, thine euerla-
l pſal.69.13 ſting vertue alſo, & diuinity *m*
m Eſa.40.28 praiſe thee.
Iere 10.10
1.Tim. 1.17 Let thine almighty power *n*,
n Eſa.40.28 with thy ſouereigne gentlenes
and loue, whereby thou haſt
o Gen.1.26 27 created vs *o*, O Lord God, the
Pſal.100.3 verie life of my ſoule *p* praiſe
p Pſa.42.8 thee.

Chap. 11.

The hope of a Chriſtian muſt be caſt vpon God.

a Cen. 1. 26 27 pſal.139.14 15 AND I thy creature *a*, will truſt in the ſha-
b pſa.57.1 dow of thy wings *b*, & uē in thy mercy wher-
by thou didſt create me.

Helpe

Helpe thy creature, whome of thy mercie thou haſt created; let mee not periſh thorough my ſinne, whom of thy goodnes thou haſt faſhioned; neither bee confounded in my miſerie, whom of thy clemencie thou haſt made.

For what profit is in creating mee, if I goe down into mine owne corruption? what? haſt thou, O God, created the ſons of men in vaine *c*? c pſa.8.47

Thou haſt created mee *d*, O Lord, gouern that which thou haſt created. Deſpiſe not, O GOD, the worke of thine hands *e*. d pſa.101.co.4 Wiſ.2.23 e pſal.138.8

Of nothing thou didſt create me *f*, and doubtles do not thou Lord direct me, I ſhall come againe to nothing. f Gen.1.26

For as I was not ſometime, and thou didſt make me of nothing *g*: ſo Lord, if thou do not gouerne g Eſa.40.28

gouerne mee, I ſhall returne to nothing in my ſelfe.

h 2. Chr. 14 11 pſa. 70. 5 pſa. 109. 26 i pſa. 142. 8 Ioh. 5. 25. 40 Ioh. 1. 1. 25 Coloſſ. 5. 4 k pſa. 94. 23

Help me, O Lord *h* my life *i*, leſt I periſh in my wickednes *k*. O Lord, hadſt not thou created me, I had not bin at all: but becauſe thou haſt created me, I am. And yet am I nothing, if thou guide mee not. For no grace neither goodnes of mine compelled thee to create mee, but euen thine owne moſt fauorable goodnes and mercy.

l pſa. 99. 8. 9 pſa 41. 13 Mat. 4. 7. 10 m pſa. 94. 23 n pſa. 89. 13

O Lord my God *l*, let that loue which compelled thee to make me, compell thee alſo to gouerne mee. For to what end did thy loue compell thee to make me, if I periſh in my wickedneſſe *m*, and am not guided by thy right hand *n*?

o pſa. 140. 8 Luk. 4 12

Let that mercie of thine, O Lord my God *o*, compell thee to ſaue that which is created, that compelled thee to create

that

that which was not. Let that loue winne thee to ſaue, which wanne thee to create. For it is no leſſe now then it was; for ſo much as thou art loue *p*, who art alwaies the ſame *q*.

For thine hand is not ſhortned *r* that it cannot ſaue *ſ*; neyther is thine eare heauie, that it cannot heare. But my ſinnes haue ſeperated betweene mee and thee; betweene darknes, and light *t*, betweene the image of death, and life *u*; betweene falſhood and truth *x*; betweene this vaniſhing ſtate of mine *y*, and thine eternity *z*.

p 1.Iohn 4.8
q pſa.101.27 Heb.1.12
r Num. 11 ver.23
ſ Eſa.50.2 Eſa.59.1.2
Iohn 8.12
t Iohn 1.5.7
u pſa.42.8 Col.3.4
x Iohn 14.6
y pſa.39.5 pſa.62.9
z 1.Tim.1.17 Heb.1.12

Chap. 12.
Of the manifold ſnares of concupiſcence.

THeſe bee the ſhadowes of darknes wherwith I am couered in the dungeon of this darke priſon wherin I lie groueling, vntill the day dawne, ſhadows do depart, and light bee made in the firmamente *a* of thy ſtrength.

a Gen.1.3

The voice of the Lord is mighty *b*, the voice of the Lord is glorious: let it ſpeak, that light may be made *c*, darkneſſe may depart, the dry land appeare *d*, and earth may bud foorth the bud of the hearbs, that ſeedeth ſeed, and bringeth out the fruit of righteouſneſſe of the kingdome of God.

b pſal.29.3
c Gen 1.3
d Gen. 1.6
e Gen.1.11

written by S. Auguſtine.

O Lord, father *f* and God of my life *g*, by whom al things do liue *h*, without whom al things are as dead; leaue mee not in a wicked imagination, neither giue me a proud looke *i*. Take from me vaine concupiſcence; and giue not me thy ſeruant ouer into an impudent mind, but poſſeſſe thou mine heart, that alwaies it may thinke on thee.

f pſa.63.16 Eſa.64.8
g eccl.23
h Act.17.38
i Eccle.23.4.

Inlighten mine eies that they may behold thee, and neuer be lifted vp before thee, ô eternall glory; but think humbly, not of thy wõders aboue their reach: that they may ſee thoſe things which are at thy right hand, not the things at thy left.

And alwaies let thine eie lids direct my ſteps *k*. For thine eie-lids do trie the ſonnes of men *l*.

k prou.4.25
l pſal.11.4.

Aſſwage the heat of my concupiſcence with thy goodnes, which thou haſt laide vp for

m psa.31.19 thoſe that feare thee *m*, that
n psa 41.1.2 with euerlaſting deſire I may
psa.84.2 couet after thee *n*, that mine inner taſte may not be inticed, & deceiued with vaine things, &
o Eſa.5.20 ſo put ſowre for ſweete *o*, and ſweete for ſowre: darkneſſe for light, and light for darkneſſe; that I may be deliuered in the mids of ſo manie ſnares as are
Reuel.12.4 laid by the enemy *p* to take the
.12.17 ſoules of ſinners *q* wherewith
p 1 pet.5.8 the whole worlde is repleniſhed. Which thing S. *Iohn* did
q ſee, and paſſed not ouer the
r 1.Ioh.2.16 ſame in ſilence, when he ſaid *r*;
f psa.99.8.9 For al that is in the world is ei-
Eſa.41.13 ther the luſt of the fleſh, the luſt
Luk.4.8.12 of the eyes, or the pride of life.

Beholde, ô Lord my God *ſ*, the whole world is full of the ſnares of concupiſcence, which they haue prepared for thy
t psa.57.6 feet *t*, & who can eſcape them?
f psa.142.3 Euen he doubtles frō whom thou

thou takest the lofty lookes *u*, that he be not taken by the lust of the eyes; from whom thou takest carnall concupiscence, that he be not taken by the lust of the flesh: and from whome thou takest a bolde and impudent minde, that the pride of life do not slily deceiue him. O most happy man for who thou dost these things: for doubtles he shall goe vnpunished.

u Eccl. 23.4

5

6

Now then, O my redeemer *x*, by thy selfe I beseech thee, assist mee, that I fall not in the sight of my aduersaries, being taken by the traps which they haue set for my feet *y*, to bring downe my soule. But deliuer me, O strength of my saluation *z*, least mine enemies which hate thee, haue me in derisiō *a*.

x Iob 19.25 Esa. 44.34

y psa. 57.6

z psa. 140.7

a psal. 25.2 psal. 38.16

Arise, O Lorde my God *b*, my mighty one *c*, and let thine enemies be scattered *d*, they also

b Lu. 4.8.12

c Esa 1.24

d psa. 68.1

ſo that hate thee, let them flie from thy face.

As waxe melteth before the fire: ſo let the wicked periſh at thy preſence. But let me be hid priuilie in thy preſence *e*, & reioyce with thy children abounding with all good things *f*.

And thou, O Lord God, father of Orphanes *g*, and thou mother of thy poore children, liſten vnto the crie of thy ſons: ſpread out thy wings, that wee may flie there-vnder from the face of the enemy *h*.

For thou art the Tower of Iſraels ſtrength, who wilt neither ſlumber nor ſleepe *i*, keeping Iſraell: becauſe hee that fighteth againſt Iſraell, dooth neyther ſleepe nor ſlumber *k*.

epſal.31.20

f1.Cor.2.9

gpſal.68.5

hpſal.61.3

iPſal.12

k1.pet.15.8
Reuel.12.12
17

Chap. 13.
Of mans miſerie; and of Gods benefits.

O Light *a*! O cleereneſſe, whom none other light or cleernes dooth beholde! O Light, which darkneth all light! ô Cleerenes, which dimmeth al ſtrange light! ô Light, from which all light! ô Cleerenes, frō which all cleerenes doth proceede! ô Cleerenes in reſpect whereof, all other brightnes is but darknes: and all other light but dimneſſe! a 1.Iohn 5.7

O moſt ſoueraigne Light, whom no blindnes can darkē; nor myſtineſſe dim, nor darkneſſe obſcure: nor any let cloſe vp: nor ſhadow keep away!

O light, which enlighteneſt all things at one time together, and

and alwaies, ſwallow me vp into the deapth of thy brightnes, that I may on all ſides beholde thee both in thy ſelf, and me in thee: & all things vnder thee.

b pſa. 17. 9
pſa. 71. 18

Forſake me not *b*, O Lord, leſt the ſhadowes of mine ignorance do increaſe, and mine offences multiply.

For without thee euery thing is darknes to me, and all things are euill: becauſe nothing is good without thee, the true, only *c*, and ſouereigne good *d*.

c Mat. 19. 16 17
Mark 10. 17 18
Luke 18. 18 19.
d Iam. 1. 17

This I acknowledge, and this I know, ô Lord my God *e*. For be I in any place without thee: euill is it with mee hauing not thee, not only outwardly to my body, but alſo inwardly to my ſoul, becauſe all abundance being not with the my god, is but beggery: but when thy glorie

e pſa. 99. 8. 9
Eſa. 45. 13

appeareth *f*, I ſhall be ſatisfied.

f pſa 17. 15

And, ô Lord, my bleſſed life *g*, graunt

g pſa. 42. 8

graunt that I may confeſſe my wretchedneſſe vnto thee *h*: for from thee the ſouereigne *i*, and very good *k* it ſelfe, & from the vnitie of thy goodnes, hath the diuers kind of temporall things ſeparated me being fallen into ſin through carnall ſenſes, and from one it hath parted me into many things: ſo the aboundance to me was cumberſom, and pouerty was plenty, while I hunted after this & that, and yet could neuer be ſatisfied; for in my ſelfe I found not thee the vnchangeable *l* & ſingular *m*, and vnſeparable, & only good: vvhich had I once attained, I ſhould want *n* no more; which had I once found out, I ſhould weep no more *o*; which did I once enioy, mine heart would be at reſt.

h pſa. 32.5
i 1. Tim. 8. 17
k Luke 11 18. 19
Eccle 23.4
Iohn 14.6
l Rom. 1. 23
1. Tim 1.17
m Mat. 19. 16. 17
Mark 10 17. 18
n Reuel. 7. 16 17
o Reuel. 21.4

O miſerie vpon miſerie, ſith my miſerable ſoule dooth flie from

Heauenly meditations,

from thee with whom she hath abundance *p*, & ioy *q*: and followeth the world, with whom she hath pouerty *r* & sorrow *s*.

The world crieth, I vanish *t*; O Lord thou crieſt, I refresh *u*: yet doth my wicked wretchednesse more follow that which vanisheth, than him who refresheth. This verely is my weakneſſe.

O Physition of the soule, cure it, that I may praise thee, euen the saluation of my soule *x*, and that with mine whole heart, for all thy benefits wherewith thou hast refreshed me euen from my youth *y*.

Cast me not off *z* in the time of my age: forsake mee not when my strength faileth, O Lord, for thine owne sake, I beseech thee.

Thou didst make me *a*, when I was not; thou didst redeeme me *b*,

p 1.Cor. 2.9
q Reuel.7.16
r Luk 16.25
s Luk 6.25
t Esa 51.6
2.pe.3 5.6.7
1.Ioh 2.15 16 17
u Matth. 11 28.29.30
x psa 35.2 Act 4.12
y psa.71.5
z psal.71.9
a Gen.1.26 27 1.Cor.11.7
b psal.31.5 Titus 2.14 1 pet.1.18 19 Reuel.5.9
c Iohn 1.14 Luk.2.7

me *b*, when I was forlorne. I had beene destroyed, I had died: but thou cameſt downe vnto the dead, thou tookeſt mortalitie vpon thee *c*.

Thou a king *d* cameſt downe *e* vnto thy ſeruant: and to redeeme thy ſeruant thou diddeſt giue thy ſelfe *f*, and that I might liue, thou diddeſt die *g*, and ouercame death *h*.

When thou didſt humble thy ſelfe *i*, thou diddeſt exalt me: I was loſt, I followed after wickednes, I was a bondſlaue to Sathan: but thou wert ſold for mee *k* to redeeme mee: and ſo thou louedſt me *l* that thou gaueſt thy blood a ranſome for me *m*.

O Lord, thou haſt loued mee more than thy ſelfe *n*: becauſe for my ſake thou vvouldſt needs die *o*.

On ſuch wiſe, & with ſo deere

b Phil.2.6.7 &c.
c Iohn 3.13 Iohn 6.33 38 &c. Epheſ. 1.8.9 10
d Rom 4.25 Rom.8.31 Gal. 2.20 Ephe. 5.2.25
e Rom.5 verſe 6.&c. 1.Cor.8.11 1.Cor.15.3
f 1.Cor.15 15 16.&c. 2.Tim. 1.10 i.phil 2.6.7 &c. Heb.2.9
g Mat. 27. 34.5 Act.1.16.17 &c. 1 Ioh.15.13 Ephe.5.8.2 1.Iohn 3.16
h 1.pet.2 ver 24.&c. Ephe.1 7 Rom.5.7.8
i 2.Cor 5 14 15

a price thou haſt brought mee
1.The.5.10 home from baniſhment *p*: re-
p Heb.11.13 16 deemed me from bondage *q*:
q Gal.2.4 withdrawne mee from puniſh-
Gal.5.1.13 ment *r*: called me in thy name *ſ*:
r Eſa.53.3 4.&c. & ſealed me with thy blood *t*,
ſ Reuel.14.1 11.&c. that I ſhould euermore haue
Reuel.22.4 thee in remembrance, and ne-
t Reuel.7.3 uer forget him, vvho for my
u Gal.3.13 ſake ſhunned not the croſſe *u*.

Thou haſt anointed me with
x 2.Cor.1.21 that oile *x* wherwith thou waſt
anointed, that of thee Chriſt I
y Act.11.26 might be called a Chriſtian *y*.
Act.16.28
1.pet.4.16 Loe, thou haſt written mee
z Eſa.49.16 vpon thine hands *z*, ſo to haue
mee in remembrance, if ſo bee
cõtinually I haue thee in mind.
And thus alway thy fauor, and
a pſa.59.10 thy mercy haue preuẽted me *a*.
For out of many and great pe-
rils thou haſt deliuered me of-
b pſa.24.6.7 tentimes *b*, O my ſauiour.
Eccl.5.1.1.2 &c. When I haue wandred, thou
haſt reclaimed mee; vvhen I
haue

haue beene ignorant, thou hast instructed mee; thou hast corrected mee, when I haue sinned; when I despaired thou hast comforted me; when I fell, thou hast raised mee; thou hast vpheld me when I haue stood; when I haue trauailed, thou hast guided mee; when I haue come home thou hast receiued mee: thou hast watched mee, when I haue slept: and when I haue cryed, thou hast heard me. c psal.118.12 Dan.6.27

Chap.14.

That the eyes of the Lorde are continually vpon the doings and cogitations of men.

FOR these and many mo good turnes hast thou done mee, O Lorde my God *a*, the very life of my soule *b*. apsal.7.13 bpsa.42.8 Eccl.23.4 Iohn 14.6

And

Heauenly meditations,

And doubtleſſe it ſhould be a pleaſure to me not only to talk and think alwayes of them, but alſo euermore to thank thee *c*, to praiſe thee, to loue thee for all thy good things, and that with all mine heart *d*, and with all my ſoule, and with all my minde, & with all my ſtrength, yea from the very pith and intrals of my heart, and of all my ioynts, O Lord my Lord *e*, the bleſſed ſweetneſſe of all which delight in thee.

c pſ. 116. 12 13. 17. 18
d Deut. 6. 5 Deut. 11. 18 Mat. 22. 37 Luk. 10. 27
e pſa. 7. 1. 3.

But thine eyes haue ſeene mine imperfection *f*: thine eies I ſay are much brighter than the Sunne *g*, beholding all the waies of men, and the ground of the deep, and in euery place at all times looke both vppon the euill and the good *h*.

f pſa. 136. 16
g Eccl. 23. 19
h prou. 15. 3
i pſa. 47. 1 2. 6. 7. 8 Mat. 11. 25

For ſithence thou ruleſt all things *i*, filleſt all things *k*, art alwaies wholly euery where *l*: yea

k Ier. 23. 23 24
l pſal. 139. 7 8. &c.

yea ſithence thou haſt a care of al things that thou haſt created (for thou hateſt nothing which thou haſt made *m*:)thou doſt ſo behold my waies & my ſteps *n*, and ſo watch and warde night and day for my ſafetie, looking ſo narrowly vpō all my paths *o*: like a contiuual watchman *p*: as though thou haddeſt forgot thine other creatures of heauen and earth, and haddeſt caſt all thy care vpon me alone, hauing no care at all of the reſt. For the light of thine vnchangeable ſight neither encreaſeth, doe thou but ſee one: nor diminiſheth, if thou beholde infinite and diuers things. For euen as at one time thou conſidereſt the whole perfectly together: ſo dooth thy whole countenance beholde at one time all particulars, although diuers, & that perfectly together,

m Wiſ. 11. 25
n Iob 31. 4
o Iob 13. 27
p Pſa. 121. 4
Pſal. 127. 1

ther and wholly. Yet seest thou all things as one thing, and one thing as all things: for thy selfe art whole, and canst neither be
q Ioan.1.17 diuided, changed *q*, nor diminished.

And therefore thou being whole in time, and without time, doest behold me wholly together, and alwaies euen as though thou haddest nought else to consider of. Yea, so thou standest vpon my guarde, as though thou wouldest forget al other things, & bend wholly to me alone. For alwaies thou shewest thy selfe present, and offerest thy selfe readie at all times vnto me, if thou find me ready to receiue thee.

O my Lord, goe I where I will, thou wilt neuer forsake
r Iosh.1.9 Heb.13.5 me *r*, vnless I forsake thee first.

Whereseeuer I become, thou leauest me not. For thou art euery

uery where *ſ*. So that to what place ſoeuer I goe, I may finde thee, by whom I may be, that I periſh not without thee, becauſe without thee, I cannot be.

ſ Iob.23.8 9.10.15 pſa.139.7 8.9.10.11 Ier.23.23.24

And therefore I confeſſe indeed, that whatſoeuer I do, and whereſoeuer I doe it, I do it in thy preſence *t*: & that whatſoeuer it be which I do, thou ſeeſt it better than I which do it.

t Eccl.23.19 20 pſal.150.10 11.12

For when I doe ought at any time, thou art preſent at all times, as a continuall beholder of all my thoughts *u*, intentions, delectations and doings.

u 1.Ki.8.39 2.Chro.6.30 pſ.41.20.21 prou.24.12 Luke 16.15

O Lord, my ſighing is not hid from thee *x*, and my verie thought is open to thy ſight *y*.

x pſa.38.9 y Iob 42.2 pſal.94.11 pſal 139.2

Thou knoweſt Lord, whence the ſpirit commeth, where it is and whither it goeth. For thou art the trier of all ſpirits *z*.

z prou.16.2

Alſo, thou beſt knoweſt inwardlie, whether the roote of that

that tree which hath fayre leaues, be ſweet or ſowre: yea, thou narrowly doſt ſearch the very pith of the rootes; and by the moſt euident trueth of thy light, thou gatherſt, numbreſt, conſiderest, and ſealeſt not the intent onely, but the very pith alſo of the root thereof, that ſo thou maieſt render vnto euerie man not only according to his works *a*, but alſo according to the inner and ſecret pith of the roote, from which proceedeth the intent of the worker *b*.

a pſal 62.12 prou. 24.12 Ier. 32.18.19 Hoſ. 4.9 Mat. 16.27 Reuel. 22.12

What I ſuppoſe when I work, what I thinke, and wherein I delight, thou beholdeſt: thine eares doe heare it *c*, thine eyes ſee it *d*, and conſider it: thou ſealeſt, markeſt, noteſt, and writeſt the ſame into my booke *e*, be it good or euil, that afterward, when the bookes ſhall be opened *f*, and the dead iudged

b Mat. 15.18 19 Mark 7.21 c pſa 94.8 9.10.11 d 2.chr. 16.9 Amos 9.8

e Reuel. 5.12.&c f Eccle. 12.14

ged according to the things written in those bookes, thou maiest render for well dooing rewards *g*, and punishment for wickednes *h*.

Happely this it is, which thou didst say by these words, I will see what their end shalbe *i*, and which is spoken of thee on this wise, He trieth the perfection of all things *k*. For thou doubtlesse in all that we do, regardest the ende of the intent, more than that which was done.

And when I diligently consider these things, O Lord my God terrible and mightie *l*, I am vtterly agast both through feare and shame forsomuch as wee haue great neede to liue well and vprightly *m*, because we do al things in the presence of that Iudge, vvho seeth all things *n*.

g Mat. 25. 34 35. &c. 46 Iohn 5. 29 Ro. 2. 6. 7. 10 Reuel. 22. 14
h Mat. 25. 41 42. &c. 46 Reuel. 22. 15
i Deut. 32. 20
k Iob 28. 3
l Nah 9 32 psal. 47. 3 psal. 96. 4 Dan 9. 4
m Boetius in his 5. booke de consolat. Prose. 5. Eccle. 23. 19 20
n psal. 139. 10 11. 12 Acts. 15. 8

Chap. 15.
That man of himselfe can do nothing without the assistance of God.

a Neh. 9. 32 psal. 96. 4 Iere. 32. 17 18. 19
b Num. 27. 6
c Ier. 32. 19

O Lord most mightie *a* and puissant, God of the spirits of all flesh *b*, vvhose eyes are vpon the vvayes of the sons of men *c* from the time of their birth, euen till the day of their buriall, that thou maiest render vnto euery man according to his works *d*, either good or euill *e*.

d psa. 62. 12 Rom 2. 6 Reuel. 2. 23
e 2. Cor. 5. 10

Shew to me, that I may confesse my wretchednes to thee.

f Reuel. 3. 12

For I said, that I was rich *f*, and had neede of nothing; & knew not how that I was wretched, and miserable and poore, and blinde and naked.

I supposed my selfe should be somewhat, when indeede I was nothing. I professed my selfe

ſelfe wiſe *g*, & I became a fool. I thought I was prudent, and I was deceiued. For now I ſee, it is thy gift *h*, without whom we can doe nothing *i*. Becauſe if thou Lord keepe not the citie *k*, in vaine doth he watch that keeps the ſame.

g Rom.1 22

h Iam.1.17
i.Iohn 15.5
phil.2.13
k pſal.127.1

Thus haſt thou taught mee, that I might know my ſelfe. For thou haſt forſaken me, and tried me *l*, not for thine own ſake, that thou mighteſt know mee; but for my ſake, that I might know thee.

l pſal.27.3
pſal.139.1

For as I ſaid, I thought Lord I ſhould haue bin ſomewhat of my ſelfe; I thought I had ſufficiencie of my ſelfe *m*; and perceiued not how it is thou Lord, which ruleſt me *n*, vntill thou wenteſt far frō me for a ſpace *o*, and I tooke a fall. Then did I ſee and perceiue, how it was thou which ruled me; and how

m 2.Cor.3.5
n pſal.48.14
Mat 2.6
o pſal.72.12

Heauenly meditations,

I fell of my selfe and rose again through thy grace *p*.

O light *q*, thou hast opened mine eyes, & raised me vp, and lightened me *r*. Now therefore I see, that mans life vpon earth is but a tentation *s*; and that no flesh can glorie in thy sight *t*, nor be iustified *u*. For all goodnesse, be it little or much, is thy gift *x*; and we haue nothing of our selues but euill *y*.

Whereof then may all flesh glory of wickednes but that is no glory, but miserie *z*. May it glory of any good then? and of anothers goodnesse? O Lord, goodnes is thine *a*, and thine is the glory *b*. For he who seekes of thy goodnes his owne *c*, and not thy glory, is a verie theefe and robber, like the diuell himselfe, who would haue robbed thee of thy glory *d*.

For whosoeuer would haue praise *e*

p Psa. 37.23 24
prou. 24.16
q Iohn 1.5.7
r Iohn 1.4.5 7.8.9
s Iob 7.1.2 &c.
t 1.Cor.1.29
u Rom.3.20 Gal.2.16
x Iam. 1.17
y Esa.64.6 Gen.6.5 Gen.8.21
z psal.51.2 Iere.9.13
a Iam.1.17
b 1.Chro.16 ver.28.29 psal. 29.1.2 Esa 42.8 Luk 2.14
c Iohn 5.44 Iohn 7.18
d Esay 14.13

praiſe *e* of that good thing which is thine, and ſeeketh not therein thy glory, but his own; yea although hee get praiſe of men *f* for thy gift, yet is he diſpraiſed of thee: Becauſe of thy gift he ſought his glory, & not thine. And he who is praiſed of men, and diſpraiſed of thee, neyther can be defended by men, when thou ſhalt iudge; nor bee deliuered, when thou ſhalt condemne.

e Iere.9.23

f Eccleſ. 11.8

But ô Lord, who haſt formed mee *g* from the wombe of my mother, ſuffer me not to fall into that reproach; & neuer let it be caſt in my teeth that I wold haue ſtolne away thy glory.

g Eſa.44.25

All glory bee aſcribed vnto thee *h*, from whom all goodnes doth proceede *i*; but vnto vs open ſhame *k*, and miſerie, to whome all euill dooth belong, vnleſſe thou take mercy *l*.

h Luke 2.14

i Iam.1.17

k Dan.9.7

l Wiſ.11.20 21.&c.

Heauenly meditations,

For thou ſheweſt mercie, O Lord, thou ſheweſt mercie ouer all *m*, and hateſt nothing which thou haſt made *n*; thou giueſt vs of thy good things *o*; and makeſt vs rich, O Lorde God, with thy moſt excellent benefits *p*. For thou loueſt the poore *q*, and makeſt them rich euen with thine owne riches *r*.

O Lord, behold now we are thy poore children, & thy little flock *ſ*: open to vs thy gates *t*, that the poore may eat, and be ſatisfied *u*; ſo they which ſeek thee, will praiſe thee.

For I knowe Lord, and confeſſe through thine inſtruction, that they alone ſhall bee enriched *x*, who know themſelues to be poore, and acknowledge their pouertie before thee. For ſuch as thinke themſelues rich when they are poore *y*, ſhall be barred frō the participation of thy riches. Wher-

m Eſay 54 7.8
n Wiſ.11.21
o Iohn 1.8 9.10.&c.
p pſal.146.5 6 7.&c. Mat.6.11 Mat.7.7.8 9.&c.
q Pſa. 113.5 6.7.&c.
r Luke 6.20
ſ Luk. 12.32
t pſal.78.13
u pſal.22.26
x Mat.5.3 Luke 6.20 21.&c.
y Reuel.3.17 18

Wherfore ô Lord my God z, vnto thee do I confeſſe my pouertie, that all the glory may be thine *a*: inaſmuch as the good which I haue done is thine.

z pſa. 7. 2. 3

a 1. Chro. 29 ve. 10. 11. 12

I confeſſe, O Lord, as thou haſt taught mee, I am nothing elſe but altogether vanitie *b*, a ſhadow of death *c*, a dark dungeon, and a barren and emptie ground *d*, bringing forth nothing without thou bleſſe mee, and bearing no fruit but confuſion, ſinne, and damnation.

b pſal. 39. 5 Pſal. 144. 4

c pſal. 44. 19

d Gen. 1. 2

If I had any goodnes, I receiued it of thee *e*; If I haue any at this time, it is thine, or I haue it frō thee. When I ſtood, I ſtood through thee; but when I fell, I fell through my ſelfe, and alwaies I had ſtuck in the mire *f*, if thou hadſt not plucked mee out; I had alwaies bin blinde, if thou hadſt not enlightned me. *g*. When I fell, I had not riſen a-

e 1. Cor. 6. 9 Iam. 1. 17

f pſal. 69. 14

g Ioh. 4. 4. 8

gaine, vnleſſe thou haddeſt reached foorth thine hand *h*. Yea, and when thou haddeſt created me, I had fallen by and by, if thou hadſt not held mee vp *i*. And oftentimes I had periſhed, haddeſt thou not gouerned mee *k*.

h pſal. 37. 23 24

i phil. 2. 13

k Eſa. 48. 17

Thus euermore Lord, euermore thy grace & mercie hath preuented me *l*, deliuering me from all euill, ſauing mee from thoſe paſt, ſauing me fro theſe preſent, and arming me againſt miſeries to come; in like ſort cutting away the ſnares of ſin before me, & remouing all occaſions and cauſes of offence. For vnleſſe thou haddeſt done ſo, I had committed all the ſins of the world.

l pſal. 59. 10

For I am perſwaded, ô Lord, there hath no ſinne been committed afore time by man, but another may do the ſame, if his Creator

Creator leaue him, by whom he was made a man *m*. But that I did not ſo, thou haſt brought it to paſſe *n*; that I abſtained, thou diddeſt commaund; and that I beleeued, it was of thy grace powred vpon me.

For thou Lorde, diddeſt guide me both for me and thy ſelfe; and thou haſt giuen mee grace *p* and vnderſtanding, to abſtaine both from adulterie, and other wickednes.

m Iob 10.8 9.10.&c. pſal. 139.14 15.16 Eſay 45.7.8 9.&c. n 1.Cor. 4.7 o Wiſ. 3.14 Rom.12.3.6 p Iam.1.17

Chap. 16.

Of the Diuell, and his manifold tentations.

THere wanted a tempter: but thou wert the cauſe that he was abſent: there wanted place, and time, & that they ſhould be lacking thou didſt work. There wanted neither tempter, nor place,

nor time: but thou heldest me backe, that I should not consent. The Tempter came, foule and ougly as hee is; but thou didst comfort me, that I might despise him. The Tempter
a Luk.11.21 came armed and strong *a*; but thou diddest both encourage mee, and bridle him that hee coulde not ouercome. The Tempter came like an Angell
b 2.Cor.11 14 15 of light *b*; but that hee might not deceiue mee, thou diddest take him vp; and that I might knowe him, thou didst knowe him. For he is that great and
c Reuel.12.3 red Dragon *c*, the old serpent, called the Diuell & Sathan, hauing seuen heads, and tenne hornes, whom thou hast created to play in this great, and wide Sea, wherein are things creeping innumerable *d*, both
d psl.104.25 small beasts, and great; that is, diuers kindes of Diuels, which doe

doe nothing neither day nor night, but range vp and down, seeking whome they maie deuoure *e*, if thou preserue not.

For he is that olde Dragon *f*, which sprang vp in the Paradise of pleasure *g*, drawing with his taile *h* the third part of the Starres of Heauen, and casting them to the earth: which infecteth the waters of the earth with his poison, that men drinking thereof may die: he spreadeth sharpe things vppon the myre *i*: and trusteth that hee can drawe vp Iordan into his mouth *k*: hee is made without feare *l*.

And who can saue vs from being deuoured of him? who can pluck vs out frō his iawes, but thou onely, O Lord who hast broken the heads of that great Dragon *m*?

O Lord helpe vs *n*: O Lord spread

e 1.pet.5.8
f Reuel. 12.9
Gen. 3. ver. 1 &c. 13. 14
h Reue. 12.4
i Iob 41. 11
k Iob 40. 18
l Iob 41. 24
m Gen. 3. 15 Reu. 12.9.10
n psa. 44. 26
p psa. 79. 9

oPsa 17.8 ſpread ſooth thy wings vpon vs *o*, that vnder them we may flie from the face of this Dra-
pReu. 12.13 gon, which purſueth vs *p*: and with thy ſhield ſaue vs from his
q Reue. 12.3 hornes *q*. For his continual care and onely deſire is, to deuoure
r 1.pet.5.8 the ſoules *r* whome thou haſt
ſGen.1.26 created *ſ*.
pſa.100.3
Col.3.10
tIer.33.3 And therefore vnto thee we do crie *t*, O Lord our God, de-
liuer vs from our dayly aduer-
u Mat.6.13 ſary *u*, which whether we ſleep
Mat 14.18.19 or wake, or eate, or drinke *x*, or
Luke 11.4
x 1.cor.10.13 whatſoeuer we doe, lieth at vs
y 1.pet.5.8 night and day *y* by all meanes,
z Ephe.6.10 by all ſubtilty and craft *z*, now
11.&c.
2.Tim.2.26 openly, now couertly ayming at vs with his poyſoned arrows
aEccle.21 to deſtroy our ſoules *a*.

And yet, ſuch is our extreame madnes, ò Lord, that albeit we do continually behold the dragon before our eyes with open mouth prepared to deuoure vs *b*, yet

b, yet natheleſſe we ſnort *c*, and ſport in our ſecurity, as though wee were ſafe before him, who deſireth nothing but our deſtruction *d*.

b Reu. 12. 17
c 1. The 5. 6
d Reu. 12. 20

The enemy to murther vs, watcheth alwaies and ſleepeth not *e*: and we ſleep, but watch not *f* for thy ſaluation.

e Mat. 26. 41
Mark. 14. 18
f 1. Theſ. 5. 6

Behold he hath laid infinite traps before our feet *g* to take vs: & all our waies he hath filled with ſnares to catch our ſoules *h*. And who can eſcape?

1. pet. 5. 8
g 1. Tim. 3. 7
h pſa. 59. 3

He hath laid ſnares in riches, ſnares in pouertie, ſnares in meat, ſnares in drinke, in pleaſure ſnares, in ſleep ſnares, and ſnares in watching: hee hath laid ſnares in our words, ſnares in our workes, and ſnares in all our waies.

But, O Lord, do thou deliuer vs from the ſnares of the hunter *i*, & from the euil world that

i pſa. 91. 3

we

we may praiſe thee, ſaying:

k pſal. 124 6.7 Bleſſed be the Lord *k* which hath not giuen vs a prey vnto their teeth. Our ſoule is eſcaped euen as a birde out of the ſnare of the foulers: the ſnare is broken, and we are deliuered.

Chap. 17.

That God is the light of the righteous.

a Ioh. 1. 4. 9 Iohn 12. 46 1. Ioh. 1. 5. 7 b Iohn 1. 9 *c* pſal. 13. 3 2. Ioh. 1 8. 11 *Ioh.* 11. 9. 10 *Iohn* 12. 35 36 AND thou O Lorde my light *a*, inlighten mine eyes *b*, that I may ſee light, walke in thy light *c*, and neuer ſtumble vpon the ſnares of Sathan.

For who can eſcape his manifold ſnares, vnleſs he ſee them? And who can ſee them, except he be inlightned with thy light.

d Ephe. 6. 11 12 For that father of darkneſſe hath hid his ſnares in his owne darknes *d*, that therein as many as

as are in darkneſſe may be intangled.

Who are the children of this darknes *e*? Such as ſee not thy light: in vvhich vvho ſo walketh, ſhall not feare *f*. For hee that walketh in the day, ſtumbleth not *g*. But if a man walke in the night, he ſtumbleth, becauſe there is no light in him.

O Lord, thou art the light *h*, thou art the light of the ſons of light *i*, thou art the day which laſteth euer, in which thy ſons do walk, & ſtumble not *k*: without which whoſo walke, are in darkneſſe, becauſe they haue not the light of the world *l*.

Loe, wee daily ſee, that the farther one is eſtranged from thee the true light *m*, the more hee wrappeth himſelfe in the darkneſſe of ſinne, and the more hee lyeth in darknes, the leſſe hee ſeeth the ſnares laid in his

e 1. Theſ. 5. 5

f pſa. 91. 5

g Iohn 11. 9 10

h Ioh. 8. 4. 9
i 1. Ioh. 1. 5. 7
i 1. Theſ. 5. 5

k Ioh. 11. 9

l Ioh. 8. 12
Iohn 12. 46

m Iohn 1. 9

his way: and ſo the leſſe hee knoweth them: and therefore is the ofter carried away, and caught in them: and yet, which is more horrible than all this, he woteth not that he hath taken a fall. Now he that knoweth not his owne fall, hath ſo much the leſſe care to riſe againe, as hee hath a greater opinion that he doth ſtand *n*.

n 1.cor.10.12

o pſal.7.1

But O Lord my God *o*, the very light of the minde *p*, open thou mine eyes at this time, that I may ſee *q*, and knowe, leaſt I fall in the preſence of mine aduerſaries.

p Iohn 1.4 5.6.7.&c. 1.Ioh. 1.5.7

q Iohn.3.6

For our aduerſary *r* laboureth to deſtroy vs: but Lord wee beſeech thee, as waxe melteth before the fire *ſ*: ſo let him periſh at our preſence.

r 1 pet.5.8

ſ pſal.68.2

For, Lord he is the chiefe and principall theefe, which tooke counſel how to ſteale away thy glory:

glory: but ſwoln vp, with pride and puffed vp, he brake in ſunder at the laſt, and fell vpon his own face *t*, whom thou ſtangeſt headlong from thine holie mountaine, and from the multitude of thy fierie ſtones *u*, in the mids whereof he walked.

Now, O Lord, & God of my life *x*, ſince which time that he fell, hee hath neuer ceaſed to purſue thy children *y*.

And for ſpite of thee, O King moſt mighty *z*, hee would deſtroy this thy creature *a*, whom thine almightie goodnes hath made after thine own image *b*; that he may inherit thy glory *c*, which he hath loſt through his own pride *d*. But O, our mightie God *e*, bruſe him into peeces *f*, before he deuoure vs thy ſilly lambes *g*: and lighten our eyes, that we may behold ſuch traps as he hath prepared *h*, and eſcape

t Eſay 14.12 13

u Ecc. 28.14 15.&c.

x Ecc. 33.4 pſal 42.8 Iohn 14.6

y Reuel. 12 12.17

z Iob 41.25 pſal. 24.7.8 &c.

a pſal 74.12

b Gen.1.26 27 Gen. 9.6 Col. 3.10

c Mat 25.34

d Ecc. 10.14

e Eſay 96 Mat.12.28 29 Mark. 3.22 23.&c.

f Reue.12.10

g 1.pet. 5.8

h Ephe 6.10 11

eſcape from him vnto thee, O comfort of Iſraell *i*.

i Iud.15.9

And all theſe things, O Lord thou knoweſt much better than I: thou knoweſt his quarrelling and his ſtiffe necke.

Neither doe I ſpeake this to enforme thee, vvho ſeeſt all things *k*, & beholdeſt the moſt priuie thought *l*, but to vtter out my cõplaint againſt mine enemy *m* before the feet of thy maieſtie, vvho art the eternall Iudge *n*, that thou mayeſt both condemne him *o*, and ſaue vs thy children. For thou art our ſtrength *p*.

k Iob 42.2
Ecc.23.19.20
l 1.Kin.8.29
pſ.44.20 21
prou.24.32
m 1.pet.5.8
Reue.12.12
n pſal.50.6
Heb.12.23
Iam.5.9
o Mat.25.41
p Exo.15.2
pſa.18.2

For why Lord, he is a craftie and ſubtile enemie, the creekes of his way cannot eaſily be diſcryed; neither can the faſhion of his countenance *q* be known of man, vnleſſe thou enlighten.

Reue.5.12

q 1.Cor.11 14.15

For he is now here, now there, now

now a Lambe, now a Wolfe, now darknes, by and by light, and according to the ſundrie change of things, hee offereth diuers tentations to euery q ualitie, place, and time.

For to deceiue the ſad hee makes himſelfe ſad: to beguile ſuch as are merry, hee ſets on a merrie countenance: to intrap thoſe which are ſpirituall, hee turnes himſelfe into an Angell of light *r*: to vanquiſh the ſtrong, hee appeareth as a Lambe: to deuoure the meek, he ſhewes himſelfe a Wolfe. *r* 2.Cor.11 verſe 14.15

And all theſe things are to be wrought after the ſimilitude of diuers tentations, that he maie terrifie ſome by the feare of the night *ſ*, ſome by the arrow flying in the day: ſome by the peſtilence walking in the darke, by ruſhing on ſome: and ſome by the plague at noone day. *ſ* pſa. 91.5.6

Now

Now vvho is meete, that hee may knowe theſe things? who can perceiue his wiles, or diſcouer the the face of his garment *t*, or knowe the compaſſe of his teeth?

t Iob 41.4.5

Behold, he hath hid his darts in his quiuer: and ſhrouded his ſnares vnder the ſhew of light *u*. And this is the more hardlie perceiued, vnleſſe we receiue light from thee, O Lord our hope *x*, that we may behold all things.

u 2.Cor. 11 ver. 14.15

x pſal. 91. 9 Ier. 17. 17 Rom. 15 13

For hee hideth ſubtile traps not in the works of the fleſh *y* only, which with no great ado may be deſcried: nor in manifeſt vices onely; but in ſpeciall exerciſes beſides, vnder the colour of vertues, he cloaketh vices, and transformeth himſelfe into an Angell of light *z*.

y Gal. 5. 19

z 2.Cor. 11 14

Theſe and many moe things doth that ſonne of Beliall *a*, euen

a 2.Cor. 6.15

Sa-

Sathan himselfe *b*, enterprise against vs O Lorde our God *c*. And sometime like a Lion *d*, like a Dragon *e*, sometime, openly and secretly, inwardlie, and outwardlie, day and night hee lyeth in wait to catch our soules.

But thou, who doest saue those which trust in thee *f*, deliuer vs, O Lord *g*, that both he may haue sorrow of vs, & thou be glorified in vs, O Lord our God *h*.

b 1.Chr.21.1 Iob 1.6 Marke 3.23
c Reue. 12.9
d psal 99.8.9. Esay 17.20
e 1.pet.5.8
f Reuel. 12.3 4 &c. Reuel.22.2 3.&c.
g psal.18.30 psal.22.45
h psal.6.4 psal.17.3
i psal.105.7

Chap.

Chap. 18.
Againe of Gods manifold benefits.

a pſa. 86. 16
pſa. 116. 16
Wiſ. 9. 5
b pſa. 31. 5
1. pet. 4. 19
c pſa. 18. 2

AND I the ſonne of thy handmaide *a*, vvho haue commended my ſelf into thine hand *b*, in theſe my poore confeſsions, will praiſe thee my redeemer *c*, with mine whole heart: & call into minde all the good things which thou haſt done for mee all my life long, euen fro my youth *d*.

d pſa. 71. 5

For I know right well that ingratitude doth much diſpleaſe

e Wiſ. 16. 29

thee *e*, as being the roote of all ſpirituall wickednes, and a certaine wind-drying & burning vp all goodnes, & ſtopping the ſpring of thine heauenlie mercie toward man, whereby dead vvorkes now die not; and liuing

uing die out of hand, and are no more.

I then will thanke thee *f*, O Lord, that I may not proue vngrateful to thee my deliuerer *g*; for thou hast deliuered me *h*.

How often would that Dragon haue deuoured me *i*? but thou Lord diddest plucke mee out of his mouth. How often haue I sinned? and how often hath hee beene readie to swallow me vp *k*? But thou O Lord my God hast defended me *l*.

VVhen I did wickedly against thee *m*, and when I brake thy cõmandements, then stood he readie to plucke me downe euen to hell; but thou diddest hold him backe.

I offended thee, but thou diddest defend mee: I feared not thee, & yet thou diddest keepe me: I went from thee, & yeelded to mine aduersarie *n*; but thou

f Rom 1.8
1.Cor.1.4
Reuel.11.17
g psa.18.2
h Eccl. 51. 3
i Reuel. 12.3 4.&c.
k 1.pet.5.8
l Reuel 12.7 8
m Dan.9.5
n 1.pet.5.3

thou didst beat him backe, that he durst not take me.

O Lord my God, these benefits hast thou conferred vpon me, & I wretch neuer marked so much. For thus thou hast saued me oftentimes from the iawes of Satan *o*, and taken mee by force out of the Lyons mouth *p*, and many waies reduced mee from hell, although I wist not how. For I descended euen to the gates of hell: but that I might not goe in, thou didst hold mee back. I drew very nigh to deaths doore *q*: but so thou diddest worke, that they could not take me.

o Reue. 12.7 8
p 1 pet. 5. 8
q psal. 107.18

In like sort, O my Sauiour *r*, thou hast deliuered mee from bodily death: when grieuous sicknes oppressed mee, when I haue been in many perils both on sea, & land, thou hast stood by mee, alway preseruing mee from

r psal. 18.2
Exod. 15.2
2. Sam. 22.2

from fire, and sword, and from all daunger, sauing me of thy great mercie *f*.

f 2. Tim 17 18

Indeed, Lord, thou diddest knowe, that if death then had take me, my soule had straightway gone into hell, and so had beene damned world without end *t*. But thy grace, and thy mercy did preuent me *u*, ô lord my God, and saued both my body from death, and my soule from damnation.

t Mat 25.41
u psa. 59.10

These and many moe benefites thou hast bestowed vpon me: but I was blind, and knew not so much, vntill thou inlightenedst me.

Now therfore, O light of my soule *x*, ô Lord my God *y*, my life *z*, through whome I liue *a*; the light of mine eies *b* through which I see: lo thou hast inlightened me, so that I know thee; for I liue through thee: & therefore

x Iohn 1.4.9
Iohn 8.12
1. Iohn 1.5.7
y Mat. 4.7.10
Luk. 4.8. 12
psa 7.1.3
1 Ioh. 11.25
Ioh 14.6
z Acts 17.28
b Iohn 1.9

fore I praiſe thee, and giue thee thankes; albeit, I confeſſe my thankes are vile, and bare, and farre vnaunſwerable to thy benefits, yet ſuch as my fraieltie can affoord. For thou alone art my God *c*, & my merciful creator *d*, louing our ſoules *e*, and hating nothing which thou haſt made *f*.

Loe, I am of ſinners, which thou haſt ſaued, the chief *g*, that I might ſhew an example vnto others of thy moſt louing kindneſſe. I will acknowledge vnto thee thy great benefites, for thou haſt deliuered my ſoul from the loweſt graue, both once, and twice, & thrice, and an hundred, yea a thouſand times. I alwaies inclined down to hel-ward, but thou alwaies diddeſt bring me back againe; and iuſtly thou mighteſt haue condemned mee a thouſand times,

c 2.Ki 19.19
Nehe.9.6
pſ.38.15.21
Iſay 37.16
17.10
d Gen. 1.26
27
pſa.100.3
pſal. 119.73
Hoſ.8.14
e Wiſ.12.23
f Wiſ.11.25
g 1.Tim.1
15.16

times, if thou wouldeſt.

But thou wouldeſt not ; for thou loueſt our ſoules *i*, and diſſembleſt the ſins of men *k*, becauſe they ſhould amende, O Lord our God of much mercie in all thy waies.

i Wiſ.11.23
k Wiſ.11.20

Now therefore, O Lord my God *l*, I ſee and perceiue theſe things through thy light, and my ſoule is aſtoniſhed in conſideration of thy great mercie powred vpon mee ; eſpecially for deliuering my ſoule from the loweſt graue *m*, & for bringing me againe to life *n*. I was wholly dead, and thou haſt wholly reuiued me againe.

l pſa.6.13
Mat.4.7.10
m pſa.85.13
n pſa.30.3

Therefore, let it be wholly thine that I liue ; and wholly I doe offer my ſelfe vnto thee all whole. Let my whole ſpirit, my whole heart, my whole bodie, my whole life liue to thee O my ſweete life *o*. For thou haſt

o Iohn 14.6
Iohn 11.25

p 1.Cor.1.30 Heb.9.11 12.13.&c. redeemed mee wholly *p*, that thou mightest possesse mee whole; thou hast renewed me whollie, that thou mightest haue me whollie againe.

q 2.Sam.12.3 psa.18.2 Wherefore let me loue thee, O Lord my strength *q*; let mee loue thee mine vnspeakeable ioy. Let my whole life henceforth liue not to my selfe, but

r 2.Cor.5.15 to thee *r*: my life, I say, which had perished in my misery, had

s psa 86.15 psa 103 8 psa.111.4 Ionas 4.2 t Exod. 20.6 Deut. 5.10 it not been raised againe in thy mercy, who art a pitifull God *s*, and a mercifull, of much kindnesse towardes thousands of them *t* which loue thy name.

u psa.7.1.3 psa.18.26 &c x Eze.37.28 Hence it is, ô Lord my God *u*, my sanctifier *x*, that in thy law thou hast commanded mee to

y Deut 6.5 Mat.22.37 loue thee with all mine heart *y*, with all my soule, with all my mind, with all my strength, and with all the powers which I haue, yea, from the very mar-

row and pith of mine heart; & that euery houre and moment, wherein I enioy the goods of thy mercie. For I should continually perish, if thou diddest not giude mee continually; I continually die, didst thou not quicken me continually; and euery moment thou doest bind mee vnto thee, whilest euery moment thou bestowest thy great benefits vpon me.

As therefore there is no houre nor minute in all my life, wherin I enioy not thy blessing; so ought there to be no moment, wherein I should not haue thee before mine eies, and loue thee with all the powers both of my bodie and minde z. Yet this I am not able to doe, vvithout thou giue me grace, whose euery good giuing, and euerie perfect gift is a, and commeth down from the father of lights,

z Deut. 6. 5

a Iam. 1. 17

with whom is no variablenes, neither ſhadowing by turning.

For it is not in him that willeth *b*, nor in him that runneth, but of thee which ſheweſt mercie, that we doe loue thee. This Lord, is thy gift, vvhoſe euery good gift is. Thou commandeſt that wee ſhonld loue thee *c*; grant what thou commandeſt, and command what thou wilt.

b Rom. 9. 16

c Deut. 6. 5

Chap. 19.
Of the feruencie of loue, or charity.

O Lord my God *a*, I doe loue thee, and alwayes more & more I deſire to loue thee. For thou art indeede ſweeter than any honie *b*; more nutritiue than any milke *c*; and brighter then the cleereſt light *d*. And therefore thou art deerer to me than

a pſal. 17. 1. 3

b pſa. 119 ver. 103

c Sal. ſong. 4 ver. 10, 11

d Ecc. 23. 19

than eyther gold *e*, or ſiluer, or pretious ſtones. e pſa. 118 72. 127

For I deſpiſe whatſoeuer I did in the world in reſpect of thy ſweetnes, and the glory of thine houſe, which I haue loued *g*. f pro. 1. 3. 16

O fire, which alwaies burneſt, and neuer goeſt out! O loue, which alwaies art inflamed, and neuer cooleſt; ſet me on fire! Let mee wholly be inflamed of thee, that I may loue thee wholly.

For he loueth thee too little, vvho loues any thing beſide thee, except he loue it for thy ſake. h Mat. 10. 37 Iohn. 11. 25

O Lord, let me loue thee: becauſe thou firſt didſt loue me *i*. i 1. Ioh. 4. 19

Where ſhall I get words to expreſſe the ſignes of thy ſingular great loue toward mee, through thine infinite benefits *k*, wherewith from the begin- k pſ. 116. 42

ning thou hast nourished mee? Namely, besides the benefit of creation, when at the beginning thou madest mee of nothing after thine owne image *l*, in magnifying and exalting me aboue all those creatures which thou haddest made *m*; and making me gloriouswith the light of thy countenance wherwithall thou hast sealed the vpper most seate of mine heart, thereby disseuering mee both from insensible things, and also from brute beasts which haue sense, and abasing mee but little beneath Angels *n*.

l gen.1.26.27
Cen.5.1
Gen.9.6
1 Cor.15.7
m Gen.1.26
28.29

n psl.8.3.4.5
Heb.2.7

Yet was all this too little before the sight of thy Godhead. For without ceasing thou hast fedde mee daily, with singular, and most ample benefits; yea, as if I were thy deare, and weake, and tender childe, thou hast nourished & refreshed me with

with the teares of thy comfort.
And that I might wholy ſerue thee *o*, thou haſt put all things which thou haſt made, vnder ſubiection *p*.

o Deut.10 20.21 22 pſ.102.12.13 17.18.19
p Gen 1.26 28.&c.
c pſ.8 6.7.8 Ecle.19.1 2.3.4.&c.

Chap. 20.

That God hath made all things to ſerue for mans vſe.

THou haſt made al things to ſerue man *a*, that man alone maie ſerue thee altogether. And that man might be wholly thine, thou haſt giuen him dominion *b* ouer all thy works.

a pſa.8.6

b Gen. 1.26 28.&c.

For all outward things thou haſt created for the body; and the body for the ſoule; and the ſoule for thy ſelfe *c*; that man might only ſerue thee *d*, & loue thee onely *e*, enioying both thee to his ſolace, and inferiour

c 1.Cor.3.21 22.23
d Deut.10.20 Mat.4.10
e Deut.6.5 Mat 22.37 Mark.12.29 30 Luk.10.27

ff Eccl. 17. 1 2. &c. things for his seruice *f*.

For nothing vnder the coape of heauen is for worthines cõparable to the soule of man, which was created for the chiefest good on high, by inioying whereof it might become blessed: to which, if it cleaue ouerpassing al earthly things which are transitorie *g*, it cleerely shal behold the face *h* of that eternall immortality *i*, and the glorious maiesty of him whose image it doth represent *k*.

g 1. cor. 7. 31
2. pet. 3. 10. 12
1. Iohn 2. 15 16. 17
h 1. cor. 13. 12 Reue. 22. 4
i 1. Tim. 1. 17
k 1. cor. 11. 7 Col. 3. 10

Then shalt it in the house of the Lord *l* enioy those excellent good things, in comparisõ whereof, all outward things, which wee now see, are as nothing. For they are those things which eie hath not seen *m*, eare hath not heard, neyther came into mans heart, which God hath prepared for such as loue him. O Lord, such things wilt thou

l Reue. 21. 23 24

m Esay 64. 4 1. Cor. 2. 9

thou giue vnto the ſoul of man!

And heereby, Lord, vvhich loueſt our ſoules *n*, thou day by day doeſt reioyce the ſoules of thy ſeruants *o*.

n Wiſ.11.23

opſa.86.4

But why marueil I at theſe things, ô Lord my God *p*? For thou bringeſt vnto honor thine owne image and ſimilitude, according to vvhich they were created *q*.

p Pſa.18.26 &c. Mat.4.7.10

q Gen.9.6 Wiſ.2.23 Eccl.7.3 Col.3.10

For to our body, though corruptible, & vile *r*, that it might ſee *ſ*, thou haſt giuen the cleernes of the skie, by the hands of thine vnited ſeruants the Sun and Moon, which continually day & night by thine appointment doe ſerue *t* to thy children; that it might breath, thou haſt giuen the pure ayre: varietie of ſoundes, that it might heare: ſweete odours, that it might ſmel: qualities of ſauors, that it might taſte: groſnes of all

r Wiſ.9.15 Rom.1.23

ſ 1.Cor.15 42.43.44

tEccl.43.1 2.6.10

all bodily things, that it might feele, to ſerue his vſe, thou haſt giuen him the beaſt of the field
u pſ.8.6.7.8 *u*, and fowles of the ayre, & fiſhes of the ſea, and fruite of the earth to refreſh him.

Thou haſt created medicines
x Eccl.3.8.4 of the earth *x* for all diſeaſes, & haſt prepared for euery ſeueral euill a ſeuerall comfort.

y pſal.86.15 For thou Lord art a pittifull
Ioel 2.13 God *y* and a merciful: thou our
Eccle.2.22 maker *z* knoweſt vvhereof we
z Eſa.45.9 are made *a*, & how we are but
Rom.9.21 as clay in thine hand *b*.
a pſa.103.14
b Ier.18.6
Eccle.33.4

Chap. 21.

That by the conſideratiõ of Gods temporal beneſits we may gather the greatnes of his heauenlie bleſsings.

O Lord, reueale thy great mercy toward me: ſhine vpon mee yet more and more with thy light, I beſeech thee, that more and more I may perceiue the ſame.

For thy great things by theſe ſmalleſt things, and thine inuiſible things, by theſe viſible creatures are ſeene *b*, O God, holy *c*, and good *d*, our Lorde and maker *e*.

For if thou prouideſt both from heauen, from the ayre, from the earth, from the Sea, from light, from darknes, from heate, from ſhade, from deaw, from

a pro. 30. 24 25. &c. Eſa. 2. 3 Eſa. 5. 16
b Rom. 1. 20
c Hab. 1. 12
d Iere. 33. 11 Lam. 3. 25 Lu. 18. 18. 19
e Deut. 32. 18 pſa. 100. 3 Eccle. 1. 8

from raine, windes, ſhowers, birdes, fiſhes, beaſts, trees, and from the diuerſitie of hearbes, and fruite of the earth, and from the ſeruice of all thy creatures which ſerue for mans vſe *f* in their due ſeaſon, to comfort him withall: If I ſay, thou prouideſt ſo ample, and ſo infinite benefits for this vile *g*, and corruptible *h* body; O Lord, I beſeech thee, how excellent, and how innumerable ſhall thoſe good things bee, which thou haſt prepared for thoſe which loue thee *i*, in that heauenlie countrey *k*, where wee ſhall ſee thee face to face *l*! If thou dooſt ſo for vs in priſon: what wilt thou do in thy palace?

Great *m*, & without number doubtleſſe be thy workes *n*, O Lord King of heauen *o*.

For ſith al theſe things are exceeding good *p* & delightfull, which

f pſa.8.6.7
g 1.Cor.15 42.43.&c
h Wiſ.9.15 Rom.1.23
i 1.Cor.2.9 10 2.Eſd.4.27
k Heb.11.14 Reue.21.1.2
l 1.Cor.13.12 Reue.22.4
m pſa.92.5 pſa.111.2
n Iob 42.4 5.6.&c. pſa.104.24 Eccl.16.20 21.&c. 01.Hid.4 46.58 Wiſ.18.15
p Gen.1.31 Eccle.39.16 33

which thou imparteſt as well on the euil, as vpon the good *q*: what ſhall thoſe hereafter be, which are laid vp onely for the good? q Mat. 5. 45 Luke 6. 35

If thy giftes are ſo infinite and diuers, which in this world thou giueſt to thine enimies, as wel as to thy friends: how great and how infinite, how ſweete and how comfortable ſhall thoſe bleſsings be, which thou wilt impart onelie vppon thy friends? If we haue ſo much delectation in this time of teares: what ioy wilt thou brings vs on the day of our mariage *r*? If our priſon haue ſuch pleaſure: how vnſpeakable ſhall the happines of our countrie be *ſ*? r Mat. 12. 1. 2 &c. Luke 14. 16 17 &c. Reu. 19. 7. 9

O God, none eye without thee hath ſeen the things which thou haſt prepared for them that loue thee *t*: for according to the great number of thy mighty t 1. Cor. 2. 9

mighty works, thy goodnes is great which thou haſt laide vp for them that feare thee *u*.

u pſa.31.16

For great art thou, ô lord my God, and incomprehenſible *x*, neither is there ende of thy greatneſſe, nor number of thy wiſedom *y*, nor meaſure of thy benignity: neither is there end, nor number, nor meaſure of thy bleſsings *z*. For as thou art great thy ſelfe, ſo is thy liberalitie great, becauſe thou art the reward, & the bleſsing which they ſhall haue that fight as they ought to doe *a*.

x pſa.145.3

y pſa.107.5

z pſa.106.2

a 1.Tim.2.5

Chap.

Chap. 22.

That godly ioy taketh away all present bitternesse of the vvorld.

O Lord God, sanctifier of all thy Saints *a*, these are thy great benefites wherewith all thou hast supplied the want of thine hungry children. a Eze.37.28

For thou art the hope of the hopeles *b*: the ioy of the comfortles *c*: the glorious crowne of hope *d*, prepared for such as ouercome *e*. b psa.6.2.3.4 c 2.co.2.3.4 d 1 pet. 5.4 e Reuel. 2.10

Thou art the euerlasting fulnesse *f*, which shall be giuen to the hungry *g*: Thou art the endlesse comfort, which rewardest them that contemne the comfort of this world for the perpetual comfort *h*. For they who in this world receiue comfort, finde f Reuel.7.16 17 g Mat.5.6 Luke 6.21 h Esa.65.13 14.&c. Luke 6.25

finde no comfort in the world
i Esa. 65. 13 14 Luke 6.25 to come *i*. But such as are tormented here, be there comforted *k*: And such as suffer with
k Esa. 25.8 Mat. 5.4 Reue. 7.17 Reue 21.4 thee *l*, do reigne with thee.
l 2. Tim. 2 For no man can haue plea-
m Luk. 6.25 sure in both worlds *m*: neither can a man reioyce heere, and hereafter too: but of necessity hee must forgo the one, which
n Esa 65. 13 14 Luke 16.25 would haue the other *n*.
o 2. Cor. 1.3 Whē I consider these things, O Lord my comforter *o*, my
p Psal. 77.2 soule refuseth comfort in this life *p*, that it may bee meete for thine endless comfort. For reason is that hee should forgoe thee, whosoeuer chooseth the
q Luk. 14 26.27 Mat. 16.24 comfort of any before thee *q*.
r Iohn 14.6 Wherefore, O Soueraigne truth *r*, I beseech thee suffer me not to delight in any vain pleasure. But my request is, that all other things maie waxe bitter to mee, and thou alone seeme

sweete

ſweet to my ſoul: becauſe thou art the vnſpeakable ſweetnes *s*, by whom all ſowre things are made ſweet. s Pſ.119.103

For thy ſweetneſſe made the verie ſtones of the riuer ſweete to Stephen *t*. t Acts 7.55 56.&c.

Thy ſweetneſſe made the burning grydyron ſweet vnto Laurence *u*. u Acts and Monuments of the church perſecut. 8 pag. 92

Through thy ſweetneſſe the Apoſtles departed from the Councel *x* reioycing, that they were counted worthy to ſuffer rebuke for thy name. x Act. 5.41

Andrew went quietly, and ioyfully to the croſſe *y*, becauſe he haſtened vnto thy ſweetnes. y Acts and Monuments of the church

The Princes * of thine Apoſtles were ſo filled with this ſweetnes, that for deſire thereof, one choſe the gallowes for his death *z*, & the other cheerfullie offered his head to bee ſtrook off with a ſword *a*. * Therefore Peter is not alone the Prince of the Apoſtles. z Euſeb. lib. 2 cap. 25 a Euſeb. in the ſame booke and chap.

For

For to buy the ſame, Bartholomew gaue his own skinne *b*. And to taſte this in like ſort, Iohn without ſhrinking back, ſupped off a cup of poyſon.

b Eccl Hiſt. xent. 1. lib. 3 ca. 10. in vita Barthol.

Aſſoone as Peter had taſted heereof, by and by forgetting all earthly things, he brake out, as if he had beene drunke, into theſe words *c*: Maſter it is good for vs to be heere: if thou wilt, let vs make heere three tabernacles, heere let vs abide ſtill; and enioy thy contemplation, for wee lacke nothing now. It ſufficeth vs, Lorde, that wee ſee thee. It ſufficeth vs to bee ſatisfied with ſo vnſpeakeable ſweetneſſe.

c Mat. 17. 4 Marke 9. 5 Luke 9. 33

He had taſted but one drop of ſweetnes, and loathed forthwith all other ſweetnes. What thinke ye, he would haue ſaid, had he taſted that great ſweetneſſe of thy Godhead, which thou

thou haſt laide vp for ſuch as feare thee *d*. d pſa. 31. 19.

That Virgin alſo, whom we read went as ioyfully vnto priſon, as to a banquet, had taſted this thine vnſpeakeable ſweetnes.

This alſo, as I iudge, he had taſted, who ſaid *e* How great is thy goodnes, which thou haſt laide vppe for them that feare the! and who admoniſhed, ſaying *f*, Taſte yee, and ſee how gratious the Lord is. e pſa. 31. 19. f pſa. 34. 8.

For this is the happineſſe, O Lord our God, which we truſt thou wilt giue vs, for vvhich continually we fight vnder thy banner *g*, for which we are killed all the day long *h*, that to thee we may liue in thy life. g 2. Tim. 2. 3. 2. cor. 10. 3. 4. h pſa. 44. 22. Rom. 8. 36.

Chap.

Chap. 23.
That all our truſt, & all the deſire of our carke ſhould be caſt vpon God.

O Thou Lorde, the hope of Iſraell *a*, the verie thing in heart I daily do deſire *b*, make haſte, and tarie not *c*.

Ariſe *d*, haſten & come away, that thou maiſt bring vs out of this priſon *e* to praiſe thy name, and to reioyce in thy ſight.

Liſten, O Lord to the crie of the teares *f* of the poore Orphanes that crie vnto thee: O our father *g* giue vs this day our daylie bread, in the ſtrength whereof wee may walke night and day, and miniſter the ſame vntill wee ſhall approach vnto thine holy mountaine *h*. And I the ſmalleſt among the little ones of thy family, when ſhall

a Iere. 14.8
Iere 17.13
b pſa 42.1 2
c pſal. 40.17
d Sal ſong 2 ver. 10. 13
e pſa. 142.7
f Iob. 36.28
pſal. 10.11 12.13
g Mat. 6. 9.11 Luke 11.3
h pſal. 2.4 pſal. 15.1 P al 43.3 i Iſa. 57.13

I come and appeare before thy presence *i*, ô God my father *k*, and my strength *l*: that I, who praise thee now for a time, may hereafter praise thee eternallie *m*.

i Psal.42.3
k Mat.6.3
l psal.46.1
m Reuel. 22 3.4

O Blessed should I be, were I once admitted to behold thy brightnes *n*! who can shew me such fauour, that thou mayest permit me to come thereunto.

n Ioh.17.24
1.Cor.13.12

I know, Lord, I know, and acknowledge, that I am vnwoorthy to enter vnder thy roofe: yet for the honor of thy name, destroy not *o* thy seruant which putteth his trust in thee *p*

o psa.21.1.19
p Psa. 86.3

And who shall enter into thy sanctuary to consider thy power, vnless thou open vnto him? And who can open, if thou shut against him *q*? for if thou destroy, no man can build again *r*. And if thou shut man vp, none can loose him out. If thou withhold

q Reuel.3.7
r Iob 12.14

f Iob. 12. 15 withhold the waters *f* all things will drie vp; and if thou send them foorth, they will destroie the earth. If thou bring to nothing al which thou hast made, who dare controll thee for the
t Iob. 11. 10 same *t*?

Moreouer, the goodnes of
u psa. 15. 3 thy mercie, whereby thou didst
Ier. 23. 13 all whatsoeuer thou wouldest *u*,
x Lam. 3. 22 23 is euerlasting *x*.
p. 103. 1. 18 O maker of the world, thou
y 2. Mac. 7. 23 hast made vs *z*, therefore go-
Iohn 1. 3 uerne vs wee beseech thee.
z Iob. 10. 8 Thou hast created vs *a*, then
Iob 33. 4 despise vs not, because wee are
psa. 119. 73 the worke of thine hands *b*.
a psa. 100. 3
b psa. 138. 8 For doubtless, O Lord our
c psa. 9 1. 3 GOD *c*, we silly wormes and
Esay 64. 8 clay *d* are vnable to enter into
d Esay 17. 13 the house of thine eternity *e*, vn-
f psa. 32. 8. 9 lesse thou, who of nothing hast
psa. 148. 2. 2 5. &c. created all things *f*, doe guide
Reue. 4. 11 vs *g*.
Reue. 10. 6
g Iohn 6. 44

Chap. 24.
That our ſaluation commeth from God.

AND I, the worke of thine hands *a*, proteſt vnto thee in thy feare, that I wil not truſt in my bowe *b*, & that not my ſword, but thy right hand *c*, & thine arme, and the light of thy countenance ſhall ſaue mee. Without which I ſhould deſpaire. But thou who haſt made me *d*, art mine hope *e*; for thou forſakeſt not thē *f* which truſt in thee.

a Pſ. 13. 88 Eſay, 64, 8.
b Pſa. 44. 6
c Pſa 44, 3
d Pſ. 100. 3
e Pſ. 119, 73
e Pſa. 91, 9
f Pſ 34, 22

For thou, our Lord God, art gratious *g*, long ſuffering, and gouerneſt all things by mercie. For, although wee ſin *h*, yet are we thine: if we ſin not, wee are thine, for we are in thy count.

g Wiſ. 15. 1
h Wiſ. 15, 2

For wee, all the ſort of vs, are but a leafe *i*; and all men liuing

i Eſa. 46, 6

k Psa. 39,5 are but vanitie *k*. And our life
l Iob 7,7 vpon earth *l*, is but a blast.

Bee not angry with vs thine Orphanes though wee fall, for thou knowest whereof wee be
m Psa. 103 14 made *m*, ô Lord our God *n*.

n Ps. 8, 1, 9 O God, whose power none
o Iob 9, 4, 5, &c. can resist *o*, wilt thou shew thy strength against a leafe which
Psa. 76, 1, 2 3, &c. is carried away with the winde *p*, and wilt thou folow after dry
Dan. 4, 32, stubble? Wilt thou, ô eternall
p Ioh. 3, 25 king of Israel *q*, wilt thou con-
q Ioh. 1, 49 demne a dead dog *r*? wilt thou
r Sa. 24, 15 condemne a poore flea?

Lord, we haue heard of thy mercy, how thou hast not made
s Wis. 1, 13 death *s*, nor hast pleasure in the destruction of the liuing.

For which cause we beseech thee, O Lord, suffer not that which thou hast not made, to haue dominion ouer that crea-
t Iob 10. 8 ture which thou hast made *t*.
and 33, 4. For if thou art sorie for our
Ps. 119, 73 dam-

damnation, what doth let thee, ô lord, which canst do al things *u*, that thou maiest not alwaies reioice for our saluation? If thou wilt *x*, thou canst saue me: but I, though I would, cannot.

Great is the multitude of the miseries which I am in. For to will is present with me *y*; but I find no means to performe that which is good.

Will that good is I cannot, vnlesse thou wilt *z*; neither can I do that I would, except thine arme doe strengthen me.

Againe, sometime I would that I can, should not thy will be done in earth as it is in heauen *a*? Yet knowe I not either what I can or would, vnless thy wisedome lighten mee. And though I should haue will sometime, & power with my knowledge, yet were my wisedome vaine *b*, and vnperfect, vnless I

u Iob 23 13
psa. 115,3
Mat. 18,2
Mar. 1.40
y Ro. 7,18
z Phil. 2,13
a Mat. 6,10
Luk. 11,8.
b Ro. 8,7
1. Co. 1,20

were aſsiſted by thy true vviſedome.

But all things are at thy pleaſure, neither can any reſiſt thy
c Ro. 9,19 wil *c*, O Lord God of al fleſh *d*,
d Ier. 32, 27 which doeſt whatſoeuer thou wilt, both in Heauen, and in Earth, in the Sea, & in all deep
e Pſ. 135,6 places *e*.
f Mat. 6,10 Wherefore let thy will bee
Luke 11,2 done *f* of vs, who call vpon thy
g Ier. 15. 16. name *g*, leſt this noble workemanſhip of thine doe periſh, vvhich thou haſt created for
h Eſa. 43,7 thine owne glory *h*.
Ec. 17 8,9 And vvhat man liueth, and
i Pſ. 89,48 ſhal not ſee death *i*? ſhal he deliuer his ſoule from the hand of the graue; vvithout thou deliuer him, which art the liuelie
k Ioh 14,6 way of all life *k*, by whom all
l Acts 17, 18. things doe liue *l*.

Chap.

Chap. 25.

That mans will is vnapt vnto all good workes, without the grace of God.

FOr I confeſsed euen novv, how thou art the ſtay of my life *a*, O Lord my GOD *b*, the ſtrength of my ſaluation *c*.

a Pſa. 118, 14.
Eſay 12, 2.
b Mat. 4, 7, 8.
c Pſ. 18, 1, 2
Pſa. 140, 7.

The time was, when I truſted in mine owne ſtrength, which notwithſtãding was no ſtrẽgth. And ſo whẽ I would haue run, where I thought I ſtood moſt ſure, there I tooke the greateſt fall, and came backward, not forward. And what I thought to attaine, went the farthe ſt fro mee. Thus tryeſt thou my ſtrength by many ſuch things.

Now I knowe thou haſt inlightened mee: for vvhat I thought I could beſt doe, I foũd I was leaſt able for to doe it of my ſelfe. For I ſaid, this I

wil doe, and that I wil bring to paſs; but in the end, I could neither doe the one, nor the other. Either I had wil, & lacked power *d*, or had power, and lacked will; for I truſted mine owne ſtrength. But now I confeſſe to thee, ô Lord my God *e*, father of heauen & of earth *f*, that in his owne ſtrength no man ſhall bee ſtrong *g*, becauſe the vaine preſumption of no fleſh ſhall glory in thy ſight *h*.

d Ro. 7. 18

e Pſ. 7, 1, 3, & 18, 1, 1

f Mat. 11, 25

Luk. 10, 21

g 1. Sa. 2, 9

h 1. Co. 1, 29

For it is not in man either to will, that he can doe; or to doe that hee would; or to knowe, what he would, or can doe: But thou Lord it is which directeſt the ſteps of man *i*; of that man, I ſay which confeſſeth that hee is directed of thee *k*, not of him ſelfe.

i Pro. 16, 9

k Pr. 20, 24

Wherefore, by the bowels of thy mercie *l*, wee beſeech thee ſaue Lord what thou haſt created:

l Luk. 1, 78

ted: for if thou wilt *m* thou cáſt ſaue vs, and in thy will reſteth the ſtrength of our ſaluation *n*.

m Mat. 8, 2 Mar. 1, 40.
n Pſ. 141, 7

Chap. 26.
The beneſites which God hath done for vs of old.

O Lord, remember thy mercie of old *a*, wherewithall thou haſt preuẽted vs from the beginning by thy comfortable bleſsings.

a Pſa. 25, 6.

For before I the ſon of thine handmaid *b* was born, ô Lord, mine hope euen from my mothers breaſtes *c*, thou diddeſt preuent mee, preparing a way wherein I ſhold walk *d*, & com vnto the glory of thine houſe.

b Wiſ. 9, 5.
c Pſa. 22, 9, 10
d Deut. 4, 1, 2, &c.

Thou knoweſt mee before thou diddeſt ſhape mee in the belly *e*, & before I came out of the womb, thou diddeſt preordaine of mee whatſoeuer plea-

e Pſa. 139. 16.

ſed thee. What, and how much is written concerning mee in thy booke lying in the ſeerete place of thy Conſiſtorie, I am vtterly ignorant, and therefore ſtand mightilie in feare: but thou knoweſt. For whatſoeuer I doe looke for, by ſucceſsion of daies & times a thouſand yeers hence in this trāſitory world *f*, is already accompliſhed in the ſight of thine eternitie *g*: and that which ſhall bee, is already done.

f 1. Cor. 7, 31.
1. Ioh. 2, 17
g 2. Pet. 3, 8

Now then, foraſmuch as I ſtand in the dark night, ignorant of theſe thinges, feare and trembling are come vpō me *h*, while I ſee many dangers hang ouer mine head, from all ſides; many enemies to hunt after my ſoule *i*, & an innumerable multitude of miſeries to beſet mee round about in this mortal life. So that, wert not thou preſent to

h Pſa. 55, 9

i Pſa. 91, 2.

to aſsiſt mee in theſe euils, I ſhould vtterly deſpaire. But I haue a great cõfidence in thee, O moſt gratious Prince *k* my God *l*: & the conſideration of the multitude of thy compaſsions *m* doth comfort my hart. And the former ſignes of thy goodneſs, which before I was borne, preuented mee *n*, and at this time chiefly do ſhine vpon me, doe aſſure my heart of better and more perfect bleſsings to come, which thou reſerueſt for ſuch as loue thee *o*. ſo that I may reioyce in thee *p* ô Lord my God *q* my holy & liuely ioy, whereby my youth is comforted.

(*.*)

k Reu. 1,5. & 19,16.
l Pſa. 7,1,3
m Pſa. 51,1
n Pſal. 130 13,14, &c.
o 1,Cor. 2, 9. Iam. 1,12,
p Pſ. 32,11 Ioel 2,23
2,Cor. 1, 31
q Pſ. 7,1,13

Chap. 27.

Of Angels appointed for the custodie of men.

FOr thou diddeſt loue mee intirely, O my loue, before I loued thee *a*; thou didſt create me after thine owne image *b*, and aduance mee aboue all thy creatures *c*.

Which dignitie I ſhall then keepe, when I know thee, for whom thou haſt made me *d*.

Beſides, thou makeſt thy ſpirits meſſengers *e* for my ſake, to whom thou haſt giuen charge ouer me *f* to keepe mee in all my waies, that I hurt not my foote againſt a ſtone.

For theſe are the vvatchmen ouer the wals *g* of the citty new Ieruſalem, & of the mountains about the ſame, which tend & keepe

a 1. Ioh. 4 19
b Gen. 1, 16, 27 Eccl. 17, 3. Col. 3. 10
c Gen. 1, 28, 29 Pſal. 8, 4, 6, &c. Eccl. 17. 1, 2, &c.
d 1. Cor. 3. 23
e Pſal. 104 4.
f Pſal. 91, 11, 12. Mat. 4, 6
g Eſa. 6, 26

Heauenly meditations,

keepe watch ouer thy flocke, leaſt hee as a Lion make a prey of our ſoules, vvhile there is none to deliuer; hee, I meane, that old ſerpent *h*, our aduerſarie the diuell, who as a roaring Lion walketh about, ſeeking whom he may deuour *i*.

h Re. 12,9

i 1.Pe. 5,8.

They are the Citizens of the bleſſed citie Ieruſalem on high aboue *k*, which is the mother of vs all, ſent forth to miniſter for their ſakes, who ſhall bee heires of ſaluation *l*, that they may deliuer ſuch frō their enemies, & keepe them in all their waies *m*. For they loue their fellow Citizens, by whom they looke to haue the breach of their deſtruction repaired.

k Ga. 4,26

l Heb. 1,14

m Pſ. 91.11.

And therfore with great care and watchfulnes they do ſtand about vs at all houres, and places, ſuccouring and prouiding for our neceſsities; yea, full

carc-

carefully do they run between vs and thee, ô Lord.

For they walke with vs in all our waies, they goe in and out with vs, diligently cõsidering, how godly, and how honestlie we doe walke in the mids of a naughty and crooked generation *n*; how earnestly we seeke the kingdome of God, and the righteousnes thereof *o*; vvith what feare and trembling wee doe serue thee *p*; and how our harts reioyce in thee ô Lord *q*. Those which labor they strengthen; those which rest they protect; such as fight they encourage; they crown such as ouercom; they reioyce with such as reioyce *r*, such I meane as reioyce in thee *s*; and they suffer with such as suffer, I say, with such as suffer, for thy names sake *t*. Great is the care which they haue of vs; Great is the affection

n Phil. 2, 25
o Mat. 1, 33
p Psa. 2, 11
q Zac. 10, 7
r Rom. 12, 15.
s Phil. 4, 4.
t 1, Pet. 2, 19, 20,
1, Pet, 4, 14, 15

fectiō of their loue towards vs.
And all this for the honour of thine inestimable good will wherewith thou hast loued vs. For they loue those whom thou doost loue; they keepe those whom thou doost keepe; they forsake those whom thou dost forsake: neither can they abide such as work iniquitie, because thou also hatest all them that worke iniquitie *u*, and wilt destroy them that speake lies.

u Ps. 5, 5, 6

When we do well, the angels reioyce, but the diuels are sad: whē we do il, the diuels reioice, but the Angels are sad: For, there is ioy among the Angels for a sinner that conuerteth *x*: and ioy to the diuell for a iust man that forsaketh repētance.

x Luke 15, 7, 20.

Grant therfore, ò father *y*, that they may alwaies reioyce ouer vs, that both thou alwaies maist be glorified in vs, and wee may be

y Mat. 6, 9, Luk. 11, 2, Rom. 8, 15 Gala. 4, 6.

z Ioh. 10, 16.
a Ioh. 10. 8 & 33. 4
Psa. 100, 3, & 119, 73.
b Psa. 148, 1, 2, &c.
c Ps. 104, 4 Heb. 1, 7.
d Gen. 1, 28, 29 Psal. 8, 4, 6, &c.
e Psal. 103, 20 & 147, 2.
f Psal. 103, 22
g Psal. 105 10.
h Iudith. 15, 9
i Psal. 139, 17, 18.

be brought with them into thy fold *z*, that together wee may praise thy name, O Creatour both of men and Angels *b*.

These things I confess before thy maiestie, praysing thee for them. For great are these thy benefites which thou hast honoured vs withall, in giuing vs thy spirits *c* to bee messengers for our seruice.

For thou hadst giuen whatsoeuer is contained vnder the cope of heauē *d*, yet thoughtest thou all that too little, vnlesse withall thou addest those thinges which are aboue heauen. For this benefit praise the lord, all ye his angels *e* praise him all yee his works *f*; yea, let all thy saints blesse thee *g*.

O our glory *h* thou hast exceedingly honoured, enriched, and glorified vs with manifold benefits *i*.

O

written by S. Auguſtine.

O Lord, how excellent is thy Name in all the worlde *k*. For what is mā that thou art mindfull of him *l*, and the ſonne of man, that thou viſiteſt him? For thou the ancient truth haſt ſaid *m*, My delight is with the children of men.

Is not man rottenneſſe, and the ſon of man a worme *n*? Is not euery man liuing meere vanitie *o*? yet thou thinkeſt it good to open thine eyes vpon ſuch *p*, and cauſeſt him to enter into iudgement with thee.

k Pſal.8,1,
l Pſal. 8,4, Iob 7,17
m Pr.8,31,
n Iob 25,6
o Pſa.39.5 pſ.144,4
p Iob 14,3

Chap. 28.

Of Gods bottomleſſe predeſtination and foreknowledge.

TEach mee, ô bottomleſſe deepe *a*, ô wiſdome which haſt made all thinges *b*, and vveighed the mountaines in a vveight *c*, and hanged the maſſe

a Rom.11,33
b Prou.8, 27,28,&c. Eccle.24,6
c Iſa 40,12

masse of the earth by three fingers in a balance.

Lift vp the masse of this bodie *d* which I carrie about, by thy three inuisible fingers vnto thy selfe, that I may see and knowe how excellent thou art in all the world *e*.

O most ancient light, which diddest shine before all light in the holie mountaine of thine old eternity, to which al things before they were made, vvere naked & open *f*! ô light, which canst abide no spots, in asmuch as thou art without spot *g*, and most pure! what delight canst thou take with man *h*? vvhat communion hath light vvith darkness *i*? where is thy delight in man? in what part of me hast thou prepared a meet sanctuarie for thy sacred Maiestie, vvhereinto when thou geest, thou maiest delight thee to thy con-

d Wis. 9, 15

e Psal. 8, 1
Iob 7, 17

f Heb. 4, 8.

g Heb. 1, 13.

h Pro. 1, 31

i 2. Cor. 6, 14.

contentment? For meete is it that thou shouldest haue a pure parlour, who art the purifying vertue *k*, who canst not bee seene, much lesse possessed, but of the pure in heart *l*.

But where is there so pure a temple in man *m*, that it may receiue thee which rulest the world *n*? who can bring a clean thing out of filthinesse *o*? But thou alone who onely art pure.

For who can be cleansed by the vncleane *p*? For according to the lawe which thou gauest to our fathers in the mount out of the mids of the fire *q*, and in the clowde couering the darke some water, Whatsoeuer toucheth an vncleane thing, shall be vncleane *r*.

But all of vs are as the cloth of a menstruous woman *s*, wee proceede out of a corrupt and filthy masse; and beare in our fore-

k Psl. 19, 12
Psa. 51, 2, 7
Tit. 2, 14
l Mat. 5, 8,
Psl. 24. 3, 4
m 1, Cor. 3 16
n 1, Co. 6, 19
o 2, Co. 6, 16
p 2, Mac. 7 9.
o Iob 14, 4
p Eccl. 34, 4.
q Deut. 5, 22, 23, 24
r Leuit. 22, 4, 5, 6. Nū. 19, 22
s Esa. 64, 6.

foreheads the spotte of our vncleanneſſe, the which wee cannot hide, eſpecially from thine eyes, who ſeeſt all things *t*.

t Ec. 23, 19
Pſ. 94, 7 8,

So then we cannot be clean, vnleſſe thou make vs cleane *u*, who onely art cleane *x*.

up ſ. 51, 2, 7
Tit. 2, 14
x Re. 15, 4,

And of vs the ſonnes of men, thoſe onely thou makeſt clean, in whom it hath pleaſed thee to make thine aboade *y*, whom by the bottomleſſe and ſecrete depth of the incomprehenſible iudgements of thy wiſedome, which are alwaies iuſt, though they be ſecret, thou haſt without any merits of theirs predeſtinated before all the world *z*, called *a* out of the world *b*: iuſtified *c* in the world; and after the worlde thou wilt glorifie thē. Yet dooſt thou not this to all men: which makes the wiſe of this world *d* euen to wonder, & to be aſtoniſhed. And I alſo

y Ro. 8, 9,
2. Tim. 1, 14.

z Eph. 1, 4.
a Ro. 8, 30
b Ioh. 17, 6
c Ro. 8, 30

d Luk. 10, 21

Lord,

Lord, when I thinke hereof, am vtterly agaſt, & amazed at the deepnes of the riches e both of thy wiſedome and knowledge. How vnſearchable are the iudgments of thy righteouſnes? thy knowledge is aboue my reach. For of the ſame clay thou haſt made ſome veſſels vnto honor *f* & ſome to euerlaſting infamy. Therefore whom out of many thou haſt taken *g* into an holie Temple for thy ſelf, thoſe thou doſt clenſe, pouring vpō them cleane water *h*, whoſe names and number is knowne to thee *i*, vvhich alone counteſt the number of the ſtars *k*, & calleſt them by their names: who alſo be written in the booke of life *l*: who cannot periſh *m*, to whō all things worke together for the beſt *n*, yea very wickedneſs it ſelfe. For when they fall, they bee not bruſed in peeces, for thou

e Rom. 13. 33
f Ro. 9, 21,
g Ezec. 36 24.
h Ez. 36, 25
i Pſ. 69, 28 Phil. 4, 3.
k Pſ. 147. 4
l Lu. 10, 20 Reu. 3, 5. & 20, 12, & 21, 27.
m Ioh. 10, 27, 28.
n Ro. 8, 28

thou putteſt vnder thine hand
o Pſ. 37,24 *o*, thou wilt keepe all their
p Pſ. 34,29 bones *p*, ſo that not one of them
ſhall be broken.

But a moſt vile death haue the wicked, they I ſay, whom in the great deepe of thy ſecret
q Pſal. 6,6, iudgemẽts *q*, which are alwaies righteous, thou diddeſt foreknow, euen before thou diddeſt make eyther the heauen, or the earth, ſhould euerlaſtingly bee damned, the number of whoſe names & naughty merits thou knoweſt, who haſt coũted the number of the ſand
r Eccl. 1,2,9 of the *ſea r*: and ſounded the verie bottome of the deepe, whom thou haſt giuen to their
ſ Ro. 1,24 vncleannes *ſ*, to whõ all things worke together for the worſt, yea, euen their prayer is abo-
t Pro. 28,9 mination *t*: ſo that albeit they
u Obad. 1, 4. ſhould aſcend vp to the verie heauens *u* and lift their head aboue

aboue the clowdes, and make their neast among the starres: yet shall they be cast away in the end like dung.

Chap. 29.

Of such as once were godly, and afterward proued wicked, and contrariwise.

GReat are these thy iudgements ô Lorde GOD, ô Iudge righteous and strong, which iudgest right *b*, & doost thinges which are vnsearchable *c* & deepe: the which when I consider, all my boanes doe shake.

a Psa. 67, 4 Tob. 3, 2.
b Psal. 9, 4.
c Iob 5, 9. and 37. 5, 6, &c.

For there is not a man vpon earth sure, that wee can serue thee godly and purely in fear *d*, & reioyce before thee in trembling all the daies of our life: that there should bee neither seruice without feare, nor ioy with-

d Psa. 2, 11

without trembling; & that hee which hath girded his harneſs may not boaſt himſelfe *e* as he that hath laide it off; neither in deede that any fleſh ſhould reioyce in thy preſence *g*, but ſhake & tremble before thee *h*, inaſmuch as no man knoweth whether he be worthy loue or hatred *i*, all things beeing kept vncertain til the time to come.

e 1. Reg. 20, 21

g 1 Cor. 1, 29

h Pſa. 2, 81

i Ecc. 9, 1.

For, Lord, we haue not only heard our fathers tell, but haue ſeene alſo with our eyes, which thing I cannot vtter without trembling, nor cõfeſſe without feare, how many heeretofore haue climed in manner vp into heauen *k*, and made their neaſt among the ſtars *l*, which afterward fell down headlong euen to hell *m*, and were hardned in wickedneſs.

k Amos 9, 2.

l Obi. 1, 4.

m 2 Pe. 2. 4 Iude ver. 6.

We haue ſeene the ſtarres fal frõ heauen through the violent ſtroke

ſtroke of the dragons taile *n*. And we haue ſeene ſome lying in the duſt of the earth, who ſuddainlie by thine helping hand, O Lord, haue wonderfully aſcended.

n Re. 12,4
o Pſal. 113 5,6,7. 1. Sam. 2,6 7,8. Luk. 1,46 47,48,&c.

VVee haue ſeene the liuing, dying: and the dead, riſing from death: we alſo haue ſeene them, vvhich walked among the ſons of God, in the mids of ſtones of fire *p*, euen as clay to haue vaniſhed to nothing.

p Ezec. 28, 14,26

We haue ſeene light become darkneſs, and darkneſs come out of light: becauſe publicans and harlots doe goe before the inhabiters into the kingdome of God *q*: and the children of the kingdome *r* are caſt into vtter darkneſſe.

q Math. 21 31
r Mat. 8,12

And how commeth all this to paſſe? but euen becauſe they mouēted vp vnto that hil, wherinto the firſt aſcended an Angell *ſ*,

ſEſa. 14, 12 gell *ſ*, and came down a diuell.
But, Lord, whom thou haſt
predeſtinate, them thou haſt
t Ro. 8, 30 called *t*, & ſanctified, & cleanſed, that they may be a meete
u 1, Cor. 3, 16. & 1. Cor. 6, 19, dwelling place *u* for thy maieſtie, with whom and in whom
x Pro. 8, 31 thy holy and pure delight is *x*, in whom thou takeſt pleaſure, and reioiceſt their youth, dwelling with them *y* in their remébrance, that they may be thine
y 2, Cor. 6 16
z 1, Cor. 3, 16. holy temple *z*: which doubtleſſe is no ſmall commendation of our humanity.

Chap.

Chap. 30.
That the soule of a faithfull man is the sanctuarie of God.

FOr the soule, vvhich thou hast created *a*, not of thy selfe, but by thy word *b*; not of the matter of any element, but of nothing, the which is reasonable, of vnderstanding, spirituall, liuing alwaies, and euer moouing, which thou hast sealed with the light of thy countenaunce, and hallowed by the vertue of thy baptisme, is made so capable of thy glorie, that thou alone, & nothing else can satisfie the same *c*.

a Gen. 1 26. 27 Col. 3. 10
b Iohn 1, 3
c psl. 42, 1, 2

And when it hath thee, it hath her harts desire; neither is there anie outvvard thing beside, which it would wish. But while it desireth any outward thing, it is a manifest argument, that

thou art not within. For if thou bee had, it can wish for no more *d*.

d Reu. 7,17
Reue. 21.4
e Iam 1,17

For inasmuch as thou art the soueraigne, yea al that good is; it hath nothing which it may wish for more, but enioyeth thee, who art all that good is.

Now if it couet not after all that good is, it resteth that it must couet after some thing, which is not all that good is; & so consequently not the soueraigne good; and so not God, but rather a creature.

And as long as it desireth a creature, it is alwaies hungrie. For althogh it haue what it can desire of creatures; yet remaineth it emptie. For there is nothing which can fulfill it, but thou alone *f*, after whose image it was created *g*.

f Psl. 42,1.2
g Gen. 1 16,27
Wisd. 2,23
Eccl. 17,1 2,3

And those thou fillest which desire nothing beside thee; and makest

makeſt them meete for thee, holy *h*, bleſſed *i*, vndefiled *k*, & the friends of God *l*, which doe iudge al things but as doong *m* that they may win thee alone.

For this is the bleſsing which thou haſt beſtowed vpon man; this is the honour wherewith thou haſt exalted him among all, yea & aboue all creatures *n*, that thy name may be wonderful thoroughout all the world.

Behold, O Lorde my God *o*, who art moſt high *p*, moſt righteous *q*, almighty *r*, now haue I found the place where thou inhabiteſt, it is euen the ſoule which thou haſt created after thine owne image and ſimilitude *ſ*, which dooth ſeek and long after thee alone: not the ſoule which neither ſeeketh nor deſireth thee.

h Pſ. 31, 23
Phil. 4, 22
i Ro. 4, 7, 8
k Eph. 1, 4
l Eſa. 41, 8
Wiſd. 7, 27
Iohn 15 14, 15
m Phil. 3, 8
n Pſa. 8. 1 3, &c.
o Pſ. 18, 2, 6
p Dan. 7, 27
1. Eſd. 6, 31
Heb. 7. 1
q Mat. 19 16, 17
Marke 10 17, 18
r Dan. 7, 27
2. Cor. 6, 18
Reuel. 4. 8
ſ Gen. 1, 1
Col. 3, 10

Chap. 31.

That GOD neither by the outward nor inward ſenſes can be found out.

I Haue gone aſtray like a loſt ſheepe *a*, ſeeking thee without, who art within. And much haue I laboured to finde thee without me, and thou dwelleſt within mee *b*, at leaſtwiſe if I had a luſt of thee.

a Pſal. 119 176

b Rom. 8. 9

I went about by the lanes, and by the ſtreets *c* of the cittie of this world, ſeeking thee, but I found thee not. Becauſe I ſought thee not rightly without, who art within.

c Sal. ſong 3. verſe 2

I ſent abroad my meſſengers, namely, all mine outward ſenſes to ſeeke thee; yet did I not finde thee: becauſe I ſought amiſſe.

For nowe I doe ſee, O my light,

light *d*, O God, which haſt inlightened me *e*, I ſee now that I did not well in ſeeking thee by them. For thou art within, yet could they not tell mee where thou cameſt in *f*.

d Eſay 60 19
Micah. 7.8
e Iohn 1.9
f Iob. 9. 11

For mine eies do tell mee; if he had no colour, he entred not by vs; Mine eares do tell me, if he made no noiſe, he paſſed not by vs: My noſe telleth me, if he had no ſent. hee came not by me: My taſting ſaith, if he had no ſauor, he entered not by me: Likewiſe my feeling doth ſay, If he had no body, aske not me the queſtion.

Therefore, O my God, theſe things are not in thee. For it is neither the faireneſs of bodie, nor the beautie of time, nor the brightnes of light, nor the freſhnes of colour, nor the melodie of Muſicke, nor any thing elſe which is pleaſant to the eare, it

is neyther the fragrancie of flowers, nor the ſmell of oyntments or ſpices, nor the ſweetneſs of hony or Manna, delightfull to the taſte: neither is it thoſe things which are louely to be touched or embraced: nor finally any thing ſubiect to theſe ſenſes, which I ſeek, when I ſeeke my God. Be it far from my thought, that I ſhold think theſe things to be my GOD, which are comprehended of the ſenſes euen of brutiſh creatures.

And yet when I ſeeke my God, I ſeeke for all that a certaine light excelling all light, which the eye cannot compre-
g 1.cor.2,9 hend *g*; a certaine ſound excelling all ſound, which the eare cannot conceiue: a certain ſent ſurpaſsing all ſent, which the noſe cannot diſcerne; a certain ſweetnes, excelling all ſweetneſs,

neſs, which no taſte can iudge of; and a certain imbracement, aboue all imbracement, which no feeling can reach vnto.

For this light ſhineth, where no place is to containe it: This voyce ſoundeth, where no ayre is to carrie it: this ſent giues a ſent, where no wind is to waſte it; this ſauour ſauoureth, where no taſte is to eate it: and this embracing is felt, where it is not ſundered. This is my God, and there ſhall none other be compared vnto him *h*. This do I ſeeke, when I ſeek my God; This do I loue, when I loue my God. h Bar. 3, 35

Too late haue I loued thee, O beauty ſo old and yet ſo freſh, too late haue I loued thee. Thou wert within, and I was without where I ſought thee: and I deformed, as I am, ruſhed vppon theſe goodly thinges *i* i Gen. 1. 31 Eccle. 39 16, 33

k Gen. 1, 1 2,3,&c. Pſa. 148. 1 2.&c. Eccl. 18, 1 l Acts 17 25,28

which thou haſt made *k*.

Thou wert with me, but I was from thee. Thoſe things kept mee aloo'e from thee, vvhich could not be but in thee *l*.

I went all about ſeeking thee and forſaking my ſelfe for all things.

I asked the earth if it vvere my God; and it anſwered, N and all things in the earth confeſſed the ſame.

m Anaximenes was of opinion that the ayre was God, as Auguſtine heere and Theod. in his book de Principijs doth record.

I asked the ſea, & the deeps, & all things creeping in them; but they anſwered, We are not thy God, ſeek him aboue vs.

I asked the puffing ayre: and the whole ayre, with all the dwellers in the ſame made me this anſwer; Anaximenes is deceiued *m*: for I am not thy god.

I asked the heauen, the Sun, the moone, and the ſtarres: and they ſaid, Neither be wee thy God.

Then

Then saide I vnto all those which stand about the doores of my flesh; Tell mee, I pray you, what thinke yee of my God tell me somwhat of him. And they all answered with a loud voice. He hath made vs *n*. n Ps. 100. 3

The saide I to the masse of the whole world, Tel mee, art thou my god or no? And it answerd with a mighty voice, I am not: but through him I am whom thou seekest in mee: Hee hath made mee *o*: seeke him aboue mee, by who I am now ruled *p*, and was once created. o Iohn 1. 3 10 Heb. 11. 3 p 2. Mac. 7 9

The asking of the creatures is the deep cōsideration of them: their answere is the testimonie which they yield of God. For al things cry, god hath made vs *q*. q Gen. 1, 1 2, 3, &c. Psa. 136, 1 5, 6, &c. Eccle. 18, 1

For, as the Apostle saith *r*, the inuisible things of god are seen by the creation of the world, being considered in his works. Acts 14. 15 Acts 17 25. r Ro. 1. 20

Heauenly meditations,

Then I returned vnto my ſelfe, and went into my ſelfe, & ſaid thus to my ſelfe, what art thou? I anſwered my ſelf and ſaid, A man reaſonable *ſ*, and mortal *t*. Then began I to diſcuſſe what that ſhould be, & ſaid; Whence is this kind of creature, O Lord my God *u*? whence but of thee? Thou haſt made me *x*, and not I my ſelfe.

What art thou? thou I mean by whom I liue *y*, nay thou by whom al things do liue *z*, what art thou? Verily, thou, Lorde my God *a*, art the true *b*, & only God *c*, almighty *d*, euerlaſting *e*, incomprehenſible *f*, and infinite *g*, liuing alwaies *h*, and dying in no part of thee: thou inhabiteſt the eternitie *i*, & art wonderfull in the ſight of Angels *k*, thou canſt not be vttered *l*, nor found out *m*, nor na-

ſGen. 1. 27
Gen 5. 1
tWiſ. 7. 1
2. Eſd. 7. 14 15
Acts 14. 15
u pſa 71. 3
x pſa. 100. 3
y Act. 17. 28
z pſa. 145. 15
Act. 17. 25
a pſa. 18. 2. 6
Mat. 4. 7. 10
b Exo. 34. 6
Ier. 10. 10
Iohn 17. 3
c 2. King 19 15. 19
pſa. 86. 10
d pſa. 115. 3
pſa. 135. 6
e pſa. 9. 7
pſa. 102. 13 12
f pſa. 139. 6 9. &c.
g Eccle. 18. 1
h 1. Tim. 1. 17
i Eſay 57. 15
k pſa. 89. 7.
l pſa. 139. 6. m Iob 9. 10. 11. &c.

med:

med: thou art a liuing God *n*, a true God *o*, a terrible *p* & ſtrog God *q*, knowing neither begin ning *r* nor end *ſ*; the beginning and the end of al things *t*; who art before the world *u*, & from euerlaſting to euerlaſting *x*.

Thou art my God *y*: and the Lorde of all vvhich thou haſt created *z*, vvith thee are the cauſes of all ſtable things, with thee doe the originals of all changeable thinges abide vnchangeable: and with thee do the grounds of reaſonable, vnreaſonable, & temporall things continue for euer.

O my God, tell me thine hũble ſeruant, ô merciful God tell thy ſeruaunt, euen by thy great mercies, I beſeech thee, tell me, whence is this kind of creature if not of thee? Shall any man be his owne maker *a*? Haue any eyther beeing, or life, but from thee *bi*

n Eſay 37 4, 17
Iere. 4, 2
Heb. 9, 14
Reu. 3. 9, 10
Leuit. 7, 21
o Exo. 34. 6
Iohn 17, 3
p Exo. 15, 11
q Pſa. 7, 12 13
Eſay 1, 14
r Pro. 8, 12
ſ Pſa. 102 11, 12
t Reue. 1, 8
u Ecc. 24, 12
x Ecc. 41. 21
y Deut. 6. 13, 16
z 2. Mat. 7, 9
a Pſ. 100, 3

b Acts 17 25.28 clam.1,17 thee *b*? Art not thou the principall being, from whó all being doth proceed *c*? For whatsoeuer is, it is of thee, because without thee there is nothing.

d Psa.36,9 Iohn 4.14 e Act.17.28 Art not thou the welspring of life *d*, from which flovveth all life? For, whatsoeuer liueth, dooth liue through thee *e*: because without thee nothing doth liue. Therefore, O Lord, thou hast made all things.

f Ps.100,3 Ps.119,73 g Iohn 1,3 h Psal. 139 13,14,&c. Wisd.2,23 i Iob 10,8 Ps.119.73 k 1.Iohn 1.4.8 Iohn 8, 12 2.Ioh.1,5,7 What? shall I ask who hath made me? thou lord hast made mee *f*, without whom nothing was made *g*. Thou art my Maker, and I thy vvorkmanship *h*.

Thanks be to thee, O Lorde my God, throgh whom I liue, & through whom all things do liue, because thou hast made al. Thankes be to thee, O my Maker: for thine hands haue made me, & fashioned me *i*. Thanks be to thee, ô my light *k*: because thou

thou haſt inlightned me, wherby I haue found both thee and my ſelfe. Where I founde my ſelfe, where I knewe my ſelfe; there I founde thee, there I knew thee: and where I knew thee, there thou didſt inlighten mee. Thanks be to thee, O my light, for lightening mee. But what is it that I ſaide, I knewe thee? Art not thou a GOD incomprehenſible *l*, & vnmeaſurable *m*, the king of kings *n*, and Lord of Lords, who alone haſt immortalitie *o*, and dwelleſt in the light that none can attaine vnto *p*, whom neuer man ſaw, neither can ſee? Art not thou an hidden God, whoſe glory is paſt finding out? art not thou beſt knowne, and a wonderfull beholder of thy ſelfe?

l Iob 25.8
m Pſa. 139 7,8,9
n 1. Ti. 6,15 Reu. 17.14 Reu. 19,16
o 1. Ti. 1,17
p 1. Ti. 6,16

VVho then knovves that which he neuer ſaw? For thou haſt ſaide in thy truth, No man ſhall

q Exo. 33.20 shall see mee and liue *q*: Thy Prophet hath said through thy truth, No man hath seene God
r Ioh. 1,18 at any time *r*: who then knows that which he neuer saw? And
s Iohn 14,6 thy truth it selfe *s* hath saide, No man knoweth the Sonne
t Mat. 11.27 but the Father *t*: neither knoweth any man the Father, but the Sonne. Thy Trinitie alone, which is aboue all knowledge, is perfectly knowne onely to it selfe.

Then what is it, that I, a man
u Psa. 144.4 like to vanitie *u*, haue saide, I knowe thee? For who knowes thee, but thy selfe alone?

x Gen. 35.11 Eccle. 43, 1 2, 3, &c. Reue. 4,8
y Psa. 96, 4 Psa. 145. 3
z Gen. 14, 18 Luke 1, 32

For thou, God alone, in thy most holy and heauenly word art said to be almightie *x*, passing praise woorthy *y*, passing glorious, passing honourable, passing hie *z*, beyond al being. For thou art found supereſſentially, and beyond all knowledge

ledge to bee aboue the nature of any thing vvhich may bee imagined, be it intellectuall, or ſenſible, & aboue euery name that is named *a*, not in this worlde onely, but alſo in that which is to come: Inaſmuch as through the ſupereſſentiall and ſecret power of thy Godhead, (how, no reaſon, vnderſtanding, nor being can conceiue) thou dwelleſt ſo as no man can eyther ſearch thee out, or haue acceſſe vnto thee, and that in thy ſelfe, whereas light is, that none can attaine vnto *b*, and brightneſſe, which no creature can eyther finde out, comprehend, or vtter, whereunto no light can attaine. Becauſe it is no light to be looked vpon, or ſeene; but is thought to bee a light exceeding both the reach of reaſon, & of vnderſtanding, and is more then can be attained

a Eph. 1, 21

b 1. Ti. 6. 16

ned vnto, more thē vnchangeable, more then may bee communicated with any: Such a light it is, as neuer Angell, nor
e 1. Ti. 6. 16 man saw, neither can see *e*.

This is thy heauen, lord, thine hiding heauen, thy passing secret heauen, I meane thy light
d Phil. 4. 7 beyond al vnderstanding *d*, beyond al reason, beyond beeing: of which it is said, the heauen of heauen is the Lordes. The heauen of heauen, in comparison whereof all other heauen is but earth: forsomuch as it is passing maruelously heaued vp aboue all heauen. Yet such an heauen, as that fierie heauen compared thereunto, is but as earth. For this is the Lords heauen of heauen: because none knowes it, but the Lord alone.

Vnto this heauen no man ascendeth, but he which hath de-
e Ioh. 3. 13 scended from heauen *e*. For no man

man knoweth the Father, but the Sonne *f*, and the Spirit of them both *g*: neither knoweth any man the Sonne but the Father *h*, and the Spirit of them both *i*.

O ſacred Trinitie, O Trinitie eternall, paſsing glorious, paſsing vtterance, paſsing finding out, which no man can attaine vnto *k*, no man comprehend *l*, no man conceiue, as being beyond all being, and ſupereſſentially paſsing all ſenſe, all reaſon, al vnderſtanding, all knowledge, al eſſence of ſupercelestial ſpirits, the which nothing, no not the very Angels can either vtter, or conceiue *m*, or vnderſtand, or know: thou perfectlie art knowne *n* to thy ſelfe, O Trinitie.

How then doe I know thee, O Lord God moſt hie *o*, aboue all earth, and aboue all heauen, whom

f Mat. 11. 27
g Iohn 15 26
h Mat. 11 27
i Iohn 15 26
k 1. Tim. 6
l Iob 23. 8, 9
m 1. Cor. 2. 9
n 1. Cor. 13, 12
o Pſ. 50. 14 Luke 1. 32 Luke 8. 18

whom neither Cherubins, nor Seraphins perfectly do know: but with the vvinges of their contemplations they couer his face *p* which sitteth vpon the hie and stately throne, saying *q*, Holy, holy, holy, Lord God of Hosts, the whole world is full of thy glory.

p Esa.6. 1. 2
q Esa.6.3

The Prophet was astonished, and said, Wo is me, I know not what to say, because I am a man of polluted lips *r*. And my heart was astonished, and I said likewise, Woe is me for speaking, because I am a man of polluted lips. Yet I said, I knew thee.

r Esa.6.5

Notwithstanding, woe to them, Lord, who are tong-tied when they shoulde speake of thee. For they which babble much *s*, are made mute without thee.

s Mat.6.7

And I, ô Lord my God *t*, will not bee still: because thou hast made

t psa.7.1.3

made me *u*, & lightened me *x*, and found me. So that I knowe thee *y*, becauſe thou haſt inlightened me *z*.

But how doe I knowe thee? Doubtleſſe I know thee in my ſelfe. I know thee not as thou art in thy ſelfe *a*, but as thou art to mee; yet not without thee, but in thy ſelfe. For thou art the light which haſt inlightened mee *b*.

For as thou art to thy ſelfe, thou art knovvne to thy ſelfe alone *c*: but as thou art to mee, according to thy grace, thou art knowne to me.

But what art thou to me? O merciful God *d*, tel me thy miſerable ſeruant, for thy mercies ſake tel me what thou art to me ward. Say vnto my ſoule *e*, I am thy ſaluation: hide not thy face away fro me, ô Lord, leaſt I die.

Suffer me to ſpeake with thy mercy,

u Gen. 1. 26 27
pſa. 100. 3
pſa. 119 73.
x 1 ohn 1. 9
y 1 ohn 17. 3
z 1 oh. 1. 4. 9
a 1. cor. 13. 12
b 1 ohn 1. 9
1. Ioh. 1. 5. 7
c 1. cor. 13. 12
1 ohn 1. 18
1. Tim. 6. 16
1. Iohn 4. 12
d Exo. 34. 6
pſa. 186. 5
e pſa. 35. 3

mercie, me I ſay, earth and a-
f Gen 18 27 ſhes *f*: ſuffer me to ſpeake with thy mercie. For great is thy
Iob 30.19 mercie toward me *g*.
Eccl.17.33 I will ſpeake vnto my God,
g pſ.118.2 albeit I am but duſt & aſhes *h*.
h Gen.18 27 Tel mee thy humble ſeruant,
i Exo.34.6 O merciſull God *i*, tell me thy miſerable ſeruant, for thy mercies ſake tell me, what art thou to me ward?

Thou alſo didſt thunder frō
k pſ.18.13 heauen *k* with a mightie voyce into the inner eare of my hart: thou brakeſt my deafeneſſe, ſo that I heard thy voyce: thou didſt inlighten my blindneſs, and I ſaw thy light: and knew
l Pſal.16,2 how that thou art my God *l*.

Therefore did I ſay I knewe thee, becauſe I knew that thou art my God. I knew thee to be
m Ioh.17.3 the only very God *m*, & whom thou haſt ſent Ieſus Chriſt.

The time was when I knew thee

thee not. But woe woorth that time, when I did not knowe thee, wo worth that blindneſs, when I did not ſee thee: vvoe worth that deafeneſs, when I did not heare thee. Then blind, deafe, and ougly as I was, I ruſht vpon thoſe faire thinges which thou haſt made.

Yet euen then thou wert with mee, but I was not with thee: and thoſe kept mee far off from thee, vvhich ſhould not haue beene without thee.

Thou haſt inlightned mee, O light of the worlde *n*, ſo that I haue ſeene thee, and loued thee. For no man dooth loue thee, but he ſees thee: And no man dooth ſee thee, but hee which loues thee. n Ioh. 1, 4, 9 Iohn 8, 12

It was late before I loued thee, O beautie ſo ancient, and yet ſo freſh: late was it before I loued thee: But woe woorth that

Heauenly meditations,

that time whē I loued thee not.

Chap. 32.

The faith or beliefe of a true Christian most notably described.

O My light *a*, I praise thee for lightening mee; whereby I know thee.

But how doe I know thee? I knowe thee to be God alone *b*, a liuing God *c*, a true *d* God, my Creator *e*.

I know thee to be the maker both of heauen and earth *f*, of all things visible and inuisible *g*, a very God *h*, almighty *i*, immortall *k*, inuisible *l*, incompassable *m*, vnlimitable *n*, euerlasting *o*, to whome none can approach vnto *p*, nor comprehend *q*, nor find out *r*. who art vnchangeable *s*, vnmeasure-

a Ioh. 1,4,9
b 2. Kings 15,15, 19
psal. 86,10
c Ioh. 17,3
d Ier. 10,10
2. chr. 15,3
e Gen. 1,26 27
psa. 100, 3
psa. 139,13 14,&c.
f psa. 124,8
psa. 134.3
psa. 135,6
g Col. 2,16
h Ier. 10,10
i Gen. 35,11
Reuel. 4,8
Reu 11,17
k 1. Ti. 1,17
Col. 1.15
1. Ti. 1, 17
m Iob 23.8
n Bar. 3,24 25
o La. 5,19 D 2.6, 26, Bar. 4,10, 14, &c. Rom. 16, 26.
p 1. Ti. 6,16. q Ier. 32.18,19. Ecc. 23,19,20. r Iob 11, 7,8,9,&c. s Mal. 3,6.

able

able *t*, infinite *u*, the beginning of al creatures *x*, be they viſible or inuiſible, by whom al things were created, through whom all the elements doe conſiſt. Whoſe maieſtie, as it neuer had beginning *y*, ſo it ſhall neuer haue end *z*.

I know thee to be one God *a*, alone *b*, the true God *c*: namely, the eternall Father *d*, Son *e*, & holy ghoſt *f*; three perſons *g* indeede, but one ſimple ſubſtance, and vnparted nature; The Father made of none; the Sonne of the Father alone; the holy Ghoſt of the Father and of the Sonne; alwaies without either beginning *h*, or end *i*.

A Trinitie, yet but one onely *k*, & verie God *l*, omnipotent *m*, the onely beginning of all

t Pſa. 139 6,7,8 Bar. 3,24 25 Pro. 8,22 Heb. 1,12 1. Col. 1,15 16,17

y Pſa. 90. 2

a Pſa. 93, 2

z Pſa. 45,6 Pſa. 146,10

d Deut. 6,4 Mal. 2, 10

b Pſ 68,10 Eſay 37,16 20

c Ioh. 17,3 1. The, 1,9. Mat. 11,25 Mar. 13, 32

e Iohn 1,18 Rom. 8,3 17

f Mar. 12 36. Act. 1,5,8,16. g Mat. 3,16,17. Mar. 1,10,11. Lu 3,21,22. h Pr. 8,21. Ecc. 24,12. i Pſa. 102,11,12. k Deu. 6,4. l 2. Chro. 15,3. Iohn 17,3. m Eze. 10. 10,5. Eccl. 42,17. 2. Cor. 6,18.

n Iohn 1, 1 2, 3 things *n*, maker of all creatures
o Col. 1 15, 16, 17 both visible and inuisible *o*, spirituall and temporall.

VVhich by thine almightie power at the beginning didst of nothing make togither both creatures spirituall and corporall, that is to say, angelical and worldly, and afterward the humane, as a middle nature consisting of bodie and spirit.

I know & confess thee, God the Father to be vnbegotten; thee, God the Sonne, to be be-
p Psa. 2, 7 Heb. 1. 5 gotte̅ of the Father; thee, God the holy Ghost the comforter
q Iob. 14. 26 *q*, to be neither made nor begotten.

With my hart I beleeue vn-
r Rom. 10 to righteousnes *r*, and with my mouth I confess vnto saluation, this holy, and single Trinitie in three coequall, consubstantiall, and coeternall persons, to be a Trinitie in Vnitie, and an Vnitie

Vnitie in Trinitie.

I know thee Iesus Christ our Lord *f*, to be a true God *t*, the onely begotten Son of God *u*, and the Creator *x*, Sauiour *y*, redeemer not of mee onelie, but also of all mankinde *z*: who I acknowledge to bee begotten of the Father *a* before all worlds, God of God *b*, light *c* of light, verie God *d* of verie God, begotten *e*, not made, being of one substance *f* and coeternall *g*, with the Father & the holy ghost, by whom al things at the beginning were made *h*.

Stedfastly beleeuing, & trulie confessing, that thou Iesus Christ the onely begotten Son of God *i* for our saluation *k* by the consent of the whole Trinitie tookest flesh, & wert conceived by the holy ghost of the Virgin Mary *l*, and wert made

f 1 Cor. 1. 3 &c.
t 1 Ioh 17. 3
u Ioh 3. 16. 18 1 Ioh 1 4. 9
x Ioh 1. 1. 2. 3 Heb. 1. 2
y Lu 1. 31. 6. 9 Lu 2. 11. 30 Mat. 1. 21
z Rom 3. 24 1 Cor. 1. 30 Eph 1. 5. 6. 7
a Psa 2. 7 Acts 13. 33
b 1 Ioh 8 42 Iohn 13. 3 Ioh 16. 27. 30
c Iohn 1. 4. 5 7. &c.
d Mat. 1. 23 Mat. 10. 16 epsal. 2 7 Heb. 1. 5 Heb 5. 5
f Heb. 1. 3
g Heb. 5. 5
h Iohn 1. 1. 2 &c. Heb. 1. 1. 2
i Ioh 3. 16. 18 1 Ioh 1 4. 9
k Mat 1 21. Lu 1. 31. 69 l Mat 1 18. 20. Lu. 1. 26. 27. &c.

m Iohn 1.14 1.Tim.3.16 verie man *m*, of a reasonable soule, and humane flesh subsisting.

Thou forsomuch as in respect of thy Godhead, beeing the only begotten Sonne of God; thou couldest neither suffer, nor n 1.Ti. 1. 17 die *n*, through thine exceeding loue wherwith thou hast loued vs *o*; thou, the verie same sonne o Eph. 2.4 of God for all that, becamest p 1.pet.2.21 Luke 24.46 subiect to sufferings *p*, and mor- q 1.Cor.8.11 talitie *q*, in respect of thy manhood; and ô only Sonne of God, r Mat.1.21 for the saluation of mankind *r*, f Rom. 5.6.7 1.Cor. 15.3 diddest suffer death *f* vpon the 2 Cor.5. 15 wood of the Crosse *t*, to saue vs, t Gal.3.13 from euerlasting death *u*.

u Col. 1.12 13.14 Thou the author of light dex Creed Apost Athan. scendedst into hell *x*, and like a glorious Conquerour rosest y 1.Cor.15.4 again the third day *y*, taking to thee againe thy sacred bodie, which for our sinnes had lien in the sepulchre, and quickening

it

it according to the Scripture *z*, the third day, that thou mighteſt place the ſame at the right hand of the Father *a*.

For thou the very Sonne of God, taking againe vnto thy ſelfe the ſubſtance of our fleſh, that is to ſay, the ſoule and humane body which thou tookeſt of the glorious virgin *b*, art aſcended vp aboue all the heauens, and mounted aboue the orders of Angels, where thou ſitteſt at the right hand of God the father *d*, and whereas the fountaine of life is *e*; the light which none can attaine vnto *f*, and the peace of God which paſſeth all vnderſtanding *g*.

There we doe worſhip thee, there we do beleeue thee to be very God, and very man; confeſsing God to be thy Father *h*; and from thence we look that thou wilt come a iudge in the

z Mar. 28.1 2.&c. Luke 24.1.2 3.&c. Iohn 20. 1 11.12

a A&. 2.3.4 Col.3.1

b Luke 24 36. 37. &c. Iohn 20. 19 20. &c. 24 25. &c.

c Mat. 16.19 Luke 24. 51 A&. 9.10. 11

d A&. 2. 34 Col.3.1

e Heb. 1. 3.13

e pſa. 36.9

f 1. Tim 6.16

g phil.4.7

h 2.Cor. 1.3 2.Cor.11.31 Eph.3. 14

i Act. 10. 42
2. Tim. 4. 1 8
k Ro. 14. 10
2. Cor. 5. 10
l 1. Cor. 15 51
1. The. 4. 16
m Mat. 25 34
John 5. 29
Rom 7. 4. 10
n Mat. 25. 41
Iohn 5. 29
2. Cor. 5. 10
o Ioh 17. 25
p Phil 3. 20 21

ende of the world *i*, to iudge both the quicke, and the dead, and to render to all men, good and badde, according to their deeds *k*, which they haue done in this life, either reward or punishment, according as euerie one is worthy, rest or torment.

For all men, euen as many as haue receiued soules in their humane flesh which they had in this worlde, shal rise at that day through the sound *l* of thy power: that whole man may receiue either the glory of heauen *m*, or the paine of hell *n*, according to their deserts.

Thou art our resurrection, & the life it selfe *o*, whom we look for, euen the Lord Iesus Christ our Sauiour *p*, who shal change our vile body, that it may bee fashioned like vnto his glorious body. I knowe thee the holy Spirit, both of the Father and the

the Sonne, to be one God *q*, & a very God *r*, proceeding alike from them both *ſ*, of one ſubſtance *t*, & coeternall with the Father & the Sonne, our comforter *u*, and aduocate *x*.

Which cameſt downe in the likeneſs of a doue *y* vpon the ſame God, and our Lord Ieſus Chriſt *z*, and ſhewedſt thy ſelfe vpon thine Apoſtles in fierie tongs *a*. Which alſo euen from the beginning haſt inſtructed with the gift of thy grace al the Saints and choſen of God: and opened the mouths of the prophets *b*, that they might declare abroad the wonderfull myſteries of the kingdome of God; who alſo together with the Father & the Son, of all the Saints of God art worſhipped & glorified. Among whom I the ſon of thine handmaid *c* doe glorifie thy naine, becauſe thou haſt

q 1.Ioh. 5.7
r Matt.28.29 2.Cor.13.13 Reue 1.4
ſ Ioh. 15.16 Gal.4.5
t 1.Cor.2.12
u Ioh.14.26
x Rom.8.26
y Mat. 3
z 1.Cor. 1.3 8. &c.
a Acts 1.1.2 3.&c.
b 1.cor.12.10 2.Tim.3.16 1.pet.1.20 21
c pſa.116.16 Wiſd 9.5

inlightened me.

For thou art the very light, the true light, the fire of God *d*, the maister of the spirit *e*; which by thine oyntment teacheſt vs all truth *f*, the spirit of truth, without which it is impoſsible to pleaſe God.

For thou thy ſelfe art God of God, & light of light, vnſpeakably proceeding from the Father of lights *h*, and from his ſonne *i* our Lord Ieſu Chriſt *k*, with whom thou reigneſt, and art glorified moſt ſingularly, being of one ſubſtance, coequall, & coeternall with them, in the eſſence of one and the ſame Trinitie.

I know the Father *l*, Sonne *m*, and holy Ghoſt *n*, to be one *o*, a liuing *p*, and a very God *q*: three I confeſſe in perſons *r*, yet but one in eſſence: whom I acknowledge, worſhip and glorifie

d Acts. 2. 3
e 1. Cor. 13 7. 8. &c.
f 1. Ioh. 2. 27
g Iohn 14 16. 17
Iohn 15. 26
h Iam 2. 17
i Ioh. 3. 16. 18
1. Iohn 4 9
k 2 Cor. 1. 3 Eph. 3 14
l Mat. 11. 25 Mar. 13. 32
m Ioh. 8. 42
n 2 cor 13. 13
o 1. Ioh. 5. 7
p Iohn 17. 3
q Iere. 10. 10
r Mat. 3. 16. 17

rifie with mine whole heart *s*, being the true God *t*, the only *u* God, holy *x*, immortall *y*, inuiſible *z*, vnchangeable *a*, whom no man can either attaine vnto *b*, or find out *c*.

This God I acknowledge to bee one light, one ſonne, one bread, one life, one happineſs, one beginning, one end, one creator both of heauen & earth *d*, by whō all things doe liue *e*, by whom all things ſubſiſt *f*, by whō all things are gouerned *g*, ruled *h*, & quickned, both the things in heauen, & the thinges in earth, and things vnder the earth *i*, beſide whom there is no God, neither in heauen nor in earth *k*. Thus know I thee, ô Lord God, who knoweſt me *l*, thus know I thee. Through the faith which thou haſt inſpired to me, I knowe thee ô my light *m*, the ſight of mine eyes, O

s Deut.6.5 Mar.12.30
t 1 The.1.9
u Eſa.37.16 20
x Leuit.11 44.45 Reue.16.5
y 1.Ti.1.17
z Iohn 1.12 1.Iohn 4.12
a Mal.3.6
b 1.Ti.6.16
c Iob.23.8 9.&c.
d Gen.1 ver.1.&c.
e Act.17.23 28
f Col.1.16.17
g 1.Eſd 4.58
h Nehe.9.6 1.Tim.6.13
i Eſa.45.5 18.&c.
k 1 Sam.16.7 pſa.7.9
m Mich.7.8

n psa 7.1.5 Lord my God *n*, the hope of all
o psal. 65.3 the ends of the earth *o*; the ioy reioycing my youth, and the good susteining mine age.

For in thee, O Lord, all my bones reioice, saying, O Lord, who is like to thee; among the
p Exo.15.11 gods who is like to thee *p*? Not that whom the handes of men haue made; but thou who hast made the hands of men.

The Idols of the nations are
q psa. 115.4 siluer & gold *q*, euen the works of mens handes; so is not hee which made man. All the gods
r psa.96.5 of the people are Idols *r*: but the Lord made the heauens.

Let those gods which made not the heauens and the earth, perish from the earth, and from
s Ier.10.11 vnder these heauens *s*: but let
t psa.118.1 2.&c. both heauen and earth praise
u psa 124.8 him *t* which created both earth
psa.134.3 and heauen *u*, Amen.

Chap.

Chap. 33.

A confeſsion of mans wretchedneſſe.

VVHo is like vnto thee, ô Lord, among the gods *a*! who is like vnto thee, ſo glorious in holineſs, fearefull in praiſes, doing wonders! Long was it ere I knewe thee, O true light *b*, long was it ere I knew thee. a Exo.15.11 b Ioh.1.4.9 Ioh.8.12

There was a great and darke cloude before my vaine eyes: ſo that I could not beholde the Sunne of righteouſnes, nor the light of the truth.

I, a childe of darknes *c*, vvas wrapped in darkeneſs, I loued darkneſs, becauſe I knewe not the light. Blind I was, and I loued blindnes: after darkneſs I followed through darknes. c 1.The.5.5

Who brought mee thence,

where I blinde wretch, ſate in darknes, and in the ſhadow of death *d*? Who tooke me by the hand, to leade mee out? What was he which inlightned me? I ſought him not, yet ſought hee me out: I called him not, but he called me. What was he? Euen thou it was, ô Lord my God *e*, pittifull and mercifull *f*, euen thou father of mercies *g*, and God of all comfort. Euen thou it was my Lord God moſt holy *h*, whō I confeſſe with all mine heart praiſing thy name.

d Luk.1.7.9
e Pſa.7.1.3
f pſa.86.15
g 2.Cor. 1.3
h Reue. 16.5
Reue.4.8

I ſought not thee, yet thou ſoughteſt me; I called not vpon thee, but thou calledſt mee. For thou haſt called mee by thine ovvne Name. With a mightie voice thou haſt thundered *i* from aboue into the inward eare of mine hart, ſaying, Let there be light *k*, and light was made; inſomuch as the great

i pſa.18.13
k Gen.1.3

great cloud vaniſhed away, & the dark miſt which had couered mine eies melted, whereby I ſaw thy light, and knew thy voyce, and ſaid:

Of a truth, Lord, thou art my God / which brought me out of darknes *m*, & from the ſhadow of death, & haſt called me into thy woonderfull light, ſo that now I ſee, thanks to thee mine inlightener therefore.

l Pſa. 7. 1. 3
Mat. 4. 10
m Luk. 1. 79

And I looked back, and ſaw the darknes wherein I had bin, and the dark dungeon, wherein I had lien, whereat I trembled, was afraid, and vttered theſe words:

Wo, wo worth the darkenes wherein I lay; wo, wo to that blindnes in which I could not ſee the light of heauen: woe, I ſay, wo to mine old ignorance, when I knew not thee O Lord.

I thanke thee, O mine inlightener,

n Iohn 1.9
o Lu.1.31.69
I u'z.2.11.31
p Iohn 14.6

tener *n*, O my Sauiour *o* I thank thee, for enlightning me; wherby I know thee.

Late it was ere I knew thee, ô ancient truth *p*: late it was ere I knew thee, O eternall truth. Thou wert in the light, and I was in darkneſſe: I knew thee not, becauſe I could not be in-

q Iohn 9

lightened, but by thee *q*; and without theee there is no light.

Chap. 34.
A conſideration of Gods Maieſtie.

a Leuit. 11 44.45
pſa. 99.9
Reue. 4.8
Reue. 16.5
b Deu. 10.17
c Eccle. 43.30
d Eccle. 43 30.31

O God moſt holy *a*, of ineſtimable maieſtie, God of Gods *b*, and Lord of Lords, who art moſt wonderfull *c*, and canſt neither be conceiued in thought, nor expreſſed by word *d*; of whom all the Angels in heauen do ſtand in fear; whom all the dominations and

thrones

thrones do adore *e*,& at whoſe preſence all powers doe ſhake; whoſe might and wiſedome is infinite: which vpon nothing haſt laid the foundation of the earth *f*, and gathered the waters of the Sea together *g* in the ayre as in a bottle.

O Lord moſt mighty *h*,moſt holy *i* & puiſſant *k*, God of all fleſh *l*, at whoſe preſence heauen and earth do flie *m*, and at whoſe becke all the elements doe obey: let all thy creatures worſhip and praiſe thee *n*.

And I the Son of thine handmaid *o*, through thy faith doe bow the necke of mine heart vnder the feete of thy maieſtie, yeelding thee moſt humble thanks for vouchſafing of thy mercie to enlighten me, ô true light *p*,ô holy light, ô wonderfull light,which inlightneſt not only euery man that commeth into

e Reue.5. 11 12.13
f Ezec h.12 1
Heb.2.10
g pſa.33.7
pſa.78.13
h 2.cor.6.18
Reue 4.8
Reue.7. 17
i eue.5.32
1 Leuit.11 44.45
k Reue.4.6
k 1.Sa.12.8
pſa.24.8
p:o. 11.10
l Ier 32.27
m pſa. 104 7.8
n pſa. 148. 1 2.&c.
o pſa.116.16
Wiſd.9.5
p Iohn 1.4 1.Ioh.15.17

q 1 ohn 1.9 into this worlde *q*, but alſo the eyes of the Angels in heauen.

Lo, I ſee now, thanks to thee; Loe, I ſee the light of heauen; the lightſome beames of thy countenaunce doe now ſhine vpon the eyes of my mind, & comfort all my bones.

Oh that it were fully made perfect within mee! O Father of light *r*, increaſe it; increaſe I pray thee, that light which ſhineth vppon mee; inlarge it, yea, do thou inlarge the ſame, I beſeech thee.

r Iam.1.17

What is this I feele? what fire is this vvhich warmeth mine heart? What light is it vvhich ſpreadeth out ſuch glorious beames vpon my mind?

O fire which alway burneſt, and art neuer quenched, ſet me on fire! O light which alway ſhineſt, and art neuer dimmed, inlighten me! Would to God

I were inflamed by thee.

O ſacred fire, how ſweetlie dooſt thou burne! how ſecretly dooſt thou ſhine! how deſirous be they ſtil to burne, whō thou inflameſt?

Wo to thē whom thou dooſt not inflame. And woe to them whom thou doſt not inlighten (O true light, lightening the whole world *ſ* with thy light!) *ſ* Iohn 1.9

Wo to the blind eyes that behold not thee, the ſunne which giueth light both to heauen & earth: wo to the dazeling eyes, which cannot ſee thee: woe to the eyes which turne aſide and wil not ſee the veritie: & wo to thoſe eyes which will not turne aſide from regarding vanitie *t*. *t* Pſa.119.37

For the eies that are vſed to the darknes, cannot looke directly vpon the beames of the moſt glorious truth *u*, neither cā they iudge of the light, whoſe dwel- *u* Iohn 3.19

ling

ling is in darknes. For they see nothing but darknes, they loue and allow of darknes, & going from darknes to darknes, they know not where they fall. Miserable are they which forgoe they wot not what: but more miserable are they which know what they lose, which fall with open eyes, and goe down quick *x* into the pit of hell.

x Num 16.30

O most happy light, whom none see but they which haue pure eyes: blessed are the pure of hart *y*, for they shall see God. O purging vertue, purge me *z*, heal the sight of mine eies, that with a sound sight I might behold thee, whom none but such as haue pure eyes can behold.

y Mat. 5.8 psal. 24.4

z psa. 51.7

I beseech thee, O light vnapprochable *a*, take away by thy glorious beames the scales wch a long time haue dimmed the sight of mine eies, that stedfastly

a 1.Ti. 6.16

I may behold thee, & ſee light in thy light *b*.

b pſa.36.9

Thankes bee to thee, ô my light *c*, loe I ſee now. O Lord, I beſeech thee, inlarge thou my ſight: open mine eyes *d* that I may ſee the wonders of thy law; who are terrible out of thy holy places *e*.

c Mich.7.8

d pſ.119.18

e pſ.68.35

Lo, thanks to thee my light, I ſee now, yet through a glaſſe darklie *f*. But when ſhall I ſee thee face to face *g*? Whē comes that day of gladneſs and ioy *h*, wherein I ſhall enter into the place of thy wonderfull tabernacle *i*, euen to the glorie of God, that I may ſee thee face to face *k*, and be ſatiſfied in deſire *l*.

f 1.cor.13.12

g Reue.22.4

1.Cor.13.13

h Sol.ſong 8 verſe 11

i pſa.42.4

k Reue.22.4

l pſa.42.2

(***)

Chap.

Chap. 35.

The longing & thirst of the soule after God.

a psa.42.1 AS the Hart brayeth for the riuers of water *a*: so panteth my soule after thee, O God.

2 My soule thirsteth after thee,
b psa.36.9 God, the vvell of life *b*: vvhen
c psa.42.2 shall I come & appeare before
d psa.36.9 thy presence *c*?
Iohn 4.10 13.14 O fountaine of life *d*, O veine of liuing waters: when shall I come vnto that water of thy sweetnes out of a desert, wilde and watry Land: that I may see thy power and thy glory, and quench my thirst through the waters of thy mercy?

I thirst Lord; thou art the wel
e psa.36.9 of life *e*, O fill me: I thirst Lord, I thirst euen for thee the liuing God

God f. O when ſhall I come, & appeare before thy preſence! f pſa.42.2

Thinkeſt thou that I ſhall ſee that day? I ſay that day of gladneſs and ioy *g*, that day which the Lord hath made *h*, for vs to reioyce and be glad therein. g Sal.ſong.3 ver. 11 h pſ.118.24

O! that is a glorious & goodly day, laſting euer, neuer at an end *i*, wherein I ſhall heare the voice of ioy *k*, and thankſgiuing: when I ſhall hear it ſaid, Enter into thy Maiſters ioy *l*: Enter into that euerlaſting ioy into the houſe of the Lord thy God, wheras great things be *n* and vnſearchable, and maruelous thinges without number: Enter into the ioy without ſorrow *o* containing euerlaſting ioy, whereas euery good thing is *p* and no euill at all: whereas euery thing which thou wouldeſt haue is, & nothing which thou wouldeſt not haue. i Reu.21.25 Reue.22.5 k Reue.19.1 l Mat.25.21 23 m Eſa.51.12 n Iob 5.9 o Reue.7.15 16.17 Reue.21.4 p 1.Cor.2.9

There

Heauenly meditations,

q Reue.11.4 There shalbe the liuing life *q*, the sweet life, the louely life, the life alway to be thoght vpon. There shall be neither enemy to assault, nor inticement to carry away; but soueraigne and sure security, & secure quietnes, and quiet ioyfulnes, and ioyfull blessednes, and blessed euerlastingnes, and euerlasting happines, & the happy Trinitie, & vnitie of Trinitie, & deitie of vnitie, and blessed sight of deitie *r*, which is the maisters ioy *s*.

r 1.cor.12.4 Reue.22.4

f Mat.25.21 22

O ioy aboue ioy! O ioy surpassing all ioy! beside vvhich there is no ioy, when shall I enter into thee, that I may see my

t Reuel.22.4 God *t* who dwelleth in thee! I will goe thither & behold this marueilous vision.

But what keepes me backe? Alas, that my freedom must yet longer be kept from me. O nipping sorrow, how long shall it be

be ſaide to mee, Where is thy God *u*? how long ſhal it be ſaid to me, Waite, and wait againe? And now, Lord, what waite I for *x*? doe not wee, ô Lord my God *y*, waite for the Sauiour *z*, euen our Lorde Ieſus Chriſt, who ſhall change our vile bodie, that it may be faſhioned like vnto his glorious bodie? We looke when the Lord will returne from the bridehouſe, to bring vs vnto his mariage *a*.

Come Lorde Ieſus *b*, come quicklie. Come Lorde Ieſu Chriſt, come and viſite vs in peace; come and deliuer vs out of priſon *c*, that with perfect hearts wee may reioyce in thy preſence *d*; O come Ieſus our Sauiour *e*: thou whō all nations do ſo long for, ſhew thy face, & we ſhal be ſafe. O my light *f*, & my redeemer *g*, come bring my ſoule out of priſon *h*, that I may praiſe

u pſa. 42. 3 10
x pſa 39. 7
y pſa. 7. 1. 3
z phil. 3. 20 21
a Mat. 22. 2 3 4. &c.
Reue. 19. 7. 9
b Reuel. 22 17. 20
c Eſay 42. 7
d pſa. 42. 2
e phil. 3. 20
1. Tim. 4. 10
f Iohn 1. 4. 9
g Iob 19. 25
Eſay 43. 14
h Eſa. 42. 7

praiſe thy holy name.

How long ſhall I wretch bee toſſed in the flouds of my mortalnes, crying vnto thee ô lord, and yet cannot be heard!

O Lord, hearken how I crie vnto thee out of this great ſea: and bring mee vnto the hauen of euerlaſting happines.

Bleſſed are they, who hauing paſſed out of the perill of this ſea, haue found grace to arriue before thee the ſafeſt harbor. Yea, bleſſed are they indeede, who haue eſcaped from ſea to ſhore; from exile to their countrie *i*; from priſon to the palace, enioying their wiſhed reſt *k*.

Bleſſed are they, who being crowned with the garland of endleſſe glorie *l*, which in this world they ſought for by manie tribulations *m*, do now ioy and reioyce euerlaſtingly *n*.

O happy indeede, yea three and

i Heb.11.13 14,&c.
k Reue.7.15 16.17 Reue.21.4
l Reue.2.10 Reue.4.4
m Act.14.21
n Reue.21.4

and foure times happy are they which quite deliuered from all miſeries *o*, do poſſeſſe the kingdome of honour *p*, and are ſure of the vncorruptible crowne of glory *q*.

O euerlaſting kingdome *r*, O kingdom worlds without end, whereas light is, which alway laſteth *ſ*, and the peace of God that paſſeth al vnderſtanding *t*, in which the ſoules of the ſaints do reſt *u*, & wheras euerlaſting ioyes ſhal be vpon their heads, where they ſhall obtaine ioy and gladneſſe, and ſorrow and mourning ſhall flie away *x*. O what a glorious kingdom is it, where all thy Saints doe reigne with thee *y*, ô lord, clothed with light as with a garment *z*, hauing the crowne of pretious ſtones vpon their heads.

O kingdome of euerlaſting bliſs, where thou God the hope of

o Reu. 14.13
p Mat. 25.34
q 1. pet. 5.4
r 1. pet. 1.4
ſ Peue. 21.23
24.25
t phil. 4.7
u Reu. 14.13
x Eſa. 35.10
y 2. Ti. 2.12
z pſa. 104.2

a 1.Tim 1.1 of the godly *a*, and the Diadem
b 1 cor.13.12 of glory, art ſeene of thy Saints
Reue 22.4 face to face *b*, reioycing thē on
c phil 4.7 all ſides with thy peace, which
d Eſa. 35.10 paſſeth all vnderſtanding *c*.
Reuel.7.15 16.17 There comfort endleſs *d*, mirth
Reue.21.4 without mourning; health with out ſicknes; way without wearieſomnes, light without darkenes; life without death; and all goodnes without any euill is.

There youth neuer commeth to age, life dieth not; beautie paleth not, loue cooleth not, health decaieth not, ioy withereth not.

e Reuel.7.15 16.17 There neither paine is felt *e*; neither groning heard; neither ſadnes ſeene: there alway they enioy pleaſure; and euill there is neuer feared. Becauſe happineſſe is there enioyed, which is to ſee the face *f* of the Lord of Hoſts *g* for euermore.

f 1 eue.22.4
g pſa 42.3
Pſa. 59.5
pſa.69.6

Wherefore happy are they whom

whom God hath fetched out of this wretched life, vnto ſo great ioyes. Vnhappy are we which ſaile through the waues of this ſea, and by theſe dangerous gulfes. Vnhappy, I ſay, are wee whoſe life is in baniſhment *h*, and whoſe way is perillous *i*; we continue as yet in the ſtreames of water, ſighing after thee the hauen of the ſea.

h Heb.11.14
15
i Iob 7.1.2 &c.

O our country *k*, ô our quiet country, we ken thee a farre off, wee ſalute thee out of this ſea, we ſigh after thee *m* out of this vale, and with teares we tugge hard to come vnto thee, O Chriſt, God of God *n*, the hope of mankind *o*, our ſtrength and refuge, whoſe brightnes dooth inlighten our eyes a farre off, as the beame of the ſea ſtar doth in the darke cloudes of the raging ſea; that wee may bee directed vnto thee the hauen of reſt.

k Heb.11.14
15
l Reue.21.4
m pſ.42.1.2
n Iohn 8.42
Iohn 13.3
Iohn 16.27
30
o 1.Tim.1

Heauenly meditations,

O Lord, with thy right hand gouerne thou our ſhip by the ſterne of thy croſſe, that we periſh not in the waues, and that the tempeſt of water drowne vs not, nor the deep ſwallow vs vp: but with the hook of thy croſſe draw vs back vnto thee our only comfort, whom wee behold a farre off, as the morning ſtar, almoſt with weeping eyes, looking for vs vpon the ſhore of the celeſtiall countrie.

Behold, we whom thou haſt redeemed *p*, we I ſay thy baniſhed as yet *q*, whom thou haſt redeemed with thy precious blood *r*, crie vnto thee; Heare vs, O God of our ſaluation, the hope of all the endes of the earth, and of them that are far off in the ſea *ſ*.

p Eſa. 35. 10
Gal. 3. 15
Tit. 2. 14
Reue. 5. 9
q Heb. 11. 14
1. Cor. 25. 15
2. Cor. 5. 6. 9
1. pet. 1. 18 19
ſ pſa. 65. 5

We abide in the troubleſom ſea, and thou ſtanding vpon the ſhore beholdeſt al our dangers:

O

O ſaue vs, we pray thee, for thy names ſake *t*. t pſa 44.26

Giue vs grace, O Lord, a- pſa.79.9
mong theſe daungers to holde and keepe ſuch a courſe, that each perill eſcaped, wee may come ſafe vnto the hauen both with ſhippe and merchandiſe, Amen.

Chap. 36.
Againe touching the glory of our celeſtiall Country.

WHerefore when we ſhal come to thee the Well of wiſedom, vnto thee the laſting light, vnto thee the light which canot be extinguiſhed, ſo that wee may ſee thee, not through a glaſſe darklie *a*, but a 1.cor.13.12
face to face, then ſhal our deſire be ſatisfied. For there ſhall be nothing without vs to bee wiſhed for, but thou, O Lord the

soueraign goodnes *b*: who wilt bee the reward of the blessed, the Diadem of their glory, and the euerlasting ioy vpon their heads *c*, bringing peace vnto them both inwardlie and outwardly in thy peace which passeth all vnderstanding *d*. There wee shall see thee *e*, loue thee, and praise thee.

b Iam. 1. 17

c Esa. 35. 10

d phil. 4. 7

e Reue. 21. 4

In thy light we shall see light. For with thee is the wel of life *f* and in thy light wee shall see light.

f psa. 36. 9

And what manner of light? A light vnmeasureable, a light without bodie, incorruptible, incōprehensible, a light which faileth not *g*, a light vnquenchable, vnapprochable *h*, vncreate, a true light, an heauenly light; which lighteneth the eyes of Angelles, which confirmeth the strength of the righteous, which is the *i* light of lights, & the

g Esa. 35. 10 Reue. 7. 15 16. 17

h 1. Ti. 6. 16

i Iam. 1. 17

the fountain of life *k*, which is none other thing, but euen thou, O Lord my God *l*.

For thou art the light in which light we ſhal ſee light *m*, that is thy ſelf in thy ſelf in the brightnes of thy countenance, when we ſhall ſee thee face to face *n*.

What is it to ſee thee face to face, but euen, as the Apoſtle ſaith *o*, To knowe euen as I am knowen: to knowe thy trueth and thy glory?

To know thy face is to know the power of the Father; the wiſedome of the Son; the mercie of the holie Ghoſt; and the ſingle & ſimple eſſence of the glorious Trinity.

For to ſee the face of the liuing God *p*, is the chiefeſt happines, the ioy of Angels, and of all Saints *q*, the reward of eternall life *r*, the glory of the ſpirits, euerlaſting ioy *t*, the crown

k pſa.36.9
l pſa.7.1.3
m pſa.36.9
n 1.cor.13.12
Reue.22.4
o 1.cor.13.12
p Mat 16.16
Acts 14.15
Rom. 9.26
q Mat.25.21 23
r Iam.1.12
t Rom.8.18
Coloſſ.3.4
t Eſa.35.10

of glory *u*, the garland of felicity *x*, rich trãquility *y*, the goodly peace *z*, inward & outward delectation *a*, the paradise of God *b*, celestial Ierusalem *c*, the blessed life *d*, perfect happinese, the ioy of perpetuity; the peace of God, which passeth all vnderstanding *f*.

This is full happines indeed, and all the glory of man, euen to see the face of his God *g*: to see him that made heauen and earth *h*: to seee him that hath made man *i*, that hath saued man *k*, that hath glorified man *l*.

Man shall see God in knowing him: like him in louing him: and praise him in possessing him. For he shal be the heritage of his people *m*, of his holie people, of the people whom he hath redeemed *n*. He shall bee the possession of their felicity, hee shalbe the reward,

and

u Reue. 2. 10
x 1. Cor. 9 24. 25
y Heb. 3. 18
z Reu. 14. 13
a Reuel. 7. 15 16. 17
b Lu. 23. 43 Reuel. 2. 7
c Gal. 4. 26 Reue. 3. 12 Reu. 21. 2. 10
d Gal. 6. 8 Reue. 2. 7
e Esa. 35. 10 Reu. 21. 4. 29
f phil. 4. 7
g 1. cor. 13. 12 Reue. 21. 4
h Gen. 1. 1 Act. 4. 34 Heb. 1. 2. 10
i gen. 1. 26. 27 psa. 100. 3
k phil. 3. 20 1. Tim 4. 10
l Rom 8. 30
m psa. 28. 9 psa. 33. 82 Esa. 19. 25
n Gal. 3. 13 1. pet. 1. 18 Reuel. 5. 9

and recompence of their hope. *I* will be, ſaith he *o*, thine exceeding great reward. For great things beſeeme a great perſon. o Gen.15.1

In good ſooth, O Lord my God *p*; thou art much greater than all Gods *q*: & thy reward is exceeding great *r*. p Pſa.7.1.3 q Exo.18.11 r Gen.15.1

Neither art thou great, and thy reward little: but as thou art great, ſo is thy rewarde great. For thou art not one thing, & thy reward another.

But thou thy ſelfe art exceeding great: thou thy ſelfe art an exceeding great reward *ſ*. Thou thy ſelfe art both the crowne, and the crowner: the promiſe, and the promiſer: the gift, & the giuer: the rewarder *t*, and the reward of euerlaſting bliſſe. ſGen.15.1 tReu.2.7.17

Thou art then the crowner, & the crowne, O my God, & the diademe of mine honor adorned

ned with glory, the brightnes comforting, the light renuing, the glorie adorning, my great hope, the desire, and thing desired *w* from the hart of all saints.

Thy sight therefore is all the recompence, all the reward, all the ioy which we looke for.

For this is eternall life; this, I say, is thy wisedome: this is eternal life *x*, that we know thee to be the onelie true GOD, and whom thou hast sent Iesus Christ.

So that when we shal see thee *y* the only true God *z*, liuing *a*, almighty *b*, simple *c* inuisible *d*, who can neither be containd *e*, nor comprehended *f*: & thine only begotten Sonne *g*, of one substance with thee *h*, and coeternall *i*, euen Iesus Christ our Lord *k*, whō thou didst send into the world *l*, for our saluation in the power of thy holy spirit:

u psa.42.1.2
x Ioh. 17.3
y 1.cor.13.12
Reue.22.4
z Deut.6.4
Malac.2.10
a Mat.16.15
Acts 14.15
Rom.9.26
b Gen 35.11
Reue.4.8
c psa. 86.10
Esay 37.16
20
d Col. 3.15
1.Tim.1.17
e Iob.25.8.9
f Ier.32.18
19
g Iohn 3.16
19
1.Ioh.4.8.9
h Heb. 1.2 3
j Heb.13.8
k Ro.1.1.3.7
1.Cor.16
22.23.24
l Iohn 6.29
38

rit: three perſons *m*, and but one in ſubſtance: an holy *n*, & God alone *o*, beſide whome there is no God *p*, then we ſhal haue what now we ſeek, namelie, eternall life *q*, euerlaſting glory *r*, which thou haſt prepared for them which loue thee *ſ*, and laid vp for them that feare thee *t*: and wilt giue to them which ſeek thee *u*, I ſay, which continually do ſeek thy face.

And thou, O Lord my God, which didſt take me out of my mothers bowels *x*, which recommẽded me into thy hand, ſuffer mee not any more, I beſeech thee, to be diſtracted ſo on euerie ſide: but bring mee from outward things vnto my ſelfe: and fro my ſelf vnto thee, that mine heart maie alwaie ſay vnto thee, My face hath ſought thee out: Lorde I will ſeeke thy face *y*, the face of the

m Mat.3.16. 17 Mark.1.10 11
o Eſa.37.16 20
p Deu.33.26
q Gal.6.4
Reue.21.7
r Reue.21 4.23.&c.
ſ 1.Cor.2.9
t pſa.35.19
u pſa.24.6
x pſa.71.6
y pſa.27.8

z psa.39.5 Lord of hosts z, wherein all the euerlasting glory of the Saints consisteth.

The sight whereof is eternall life, and the euerlasting glorie of the Saints.

Wherefore let mine heart reioyce, that it maie feare thy Name. Let the heart of such as a psa.24.6 seeke the Lord *a*, reioyce: but much more the heart of such as finde him.

For if there be ioy in seeking, how great shall bee the ioy in finding? Wherefore I will alway earnestlie seeke thy face, yea vncessantly will I seeke the same, if happely the gate and doore of righteousnes maie be b psa.118.19 opened vnto mee *b*, that I maie c Mat.25.21 enter into my Maisters ioy *c*. 23. This is the gate of the Lord *d*: d psa.118.20 the righteous shal enter throgh the same.

Chap.

Chap. 37.
A prayer vnto the holy Trinitie.

O Bleſſed Trinitie, three *a* coequall & coeternall perſons, one *b* very *c* God, Father *d*, Sonne *e*, and the holy Ghoſt *f*, which alone inhabiteſt the eternitie *g*, and the light that no man can attaine vnto *h*: who haſt made the earth by thy power *i*, and ruleſt the world by thy wiſedome.

Holy, holy, holy *k*, Lord God of Hoſtes, dreadfull *l* & mightie *m*, and righteous *n*, and mercifull *o*, and wonderfull *p*, who art to be praiſed *q*, and to be loued *r*.

One God *ſ*, three perſons *t*, one eſſence, power, wiſedome,

a Mat. 3.16.17 Mar. 1.10.11 Lu. 1.21. 22.
b Deut. 6.4 2 King. 19 15.19
c Iere 10.10 2.Chr. 15.3
d Mat. 11.25 Mark. 13. 32
e Ioh. 3.16.18 1. Iohn 4.9
f 2. Cor. 13.13
g Eſay 57.15
h 1. Ti. 6. 16
i Ier. 51. 15
k Eſay 6.3 Reue. 4.8
l Deut. 7. 21 Dan. 9.4
m Exod. 20.5 pſa. 24.8
n pſa. 116. 5 Eſa. 45.21
o Exo. 34.6
p pſ. 86.4. p Pſ. 8.1. 9. q Exo. 15.11 1.Chr. 16. pſa. 96.4. pſ. 145.3. r Deut. 6.5. ſ Deu. 6.4. 2 Ki. 9.15. 19. t Lu. 3.21.22.

goodnes,

goodnes, and one vndiuided Trinitie: Open to mee, which call vnto thee, the gate of righ-
u Psa. 118.8 teousnes *u*, & when I am come in, I will praise the Lord.

Lo, most honorable housholder, I a poore begger knock at thy door; command the doore to be opened vnto mee which
x Mat. 7.5 knock, who hast said *x*, knock and it shall be opened.

For doubtless the groanes of my pained bowels, and the cry of the tears of mine eyes knock at thy gate O most merciful father.

O Lord, my whole desire is
y psa. 38.9 before thee *y*, and my sighing is not hid from thee.

O Lorde, hide thy face no
z psa. 27.9 longer fro mee *z*, neither cast thy seruãt away in displeasure.

Most merciful Father, heare the complaint of thy Son, and reach him thine helping hand,

that

that it may bring me out of the horrible pit *a*, out of the lake of miserie, and from the mirie claie, that I perish not in the sight of thy pitifull eyes, and in the presence of thy bowels of mercie: but may escape vnto thee my Lord God *b*, that I may see the riches of thy kingdome, and euermore beholde thy face *c*, and sing praises to thine holy name.

a psal.40. 2

b psal. 7. 1. 3 Mat. 4. 7. 10

c 1. Cor. 13. 12 Reue. 22. 14

O Lord, which dost wondrous things *d*, comfortest mine heart through the remẽbrance of thee, and inlightenest my youth, cast mee not off in that time of mine age *e*, but reioyce all my bones, and renew my strength like the Eagles *f*.

d psa. 72. 18

e psa. 71. 9

f psa. 103. 5

FINIS.

A right Christian Treatise,
entituled
S. AVGVSTINES
Praiers:

Published in more ample sort
than yet hath been in the English tongue:
purged from diuers superstitious points, and adorned with manifold places of the Scripture,
by
THOMAS ROGERS.
Wherunto is annexed Saint
AVGVSTINES
Psalter,

Translated and quoted by
the same T. R.

1. Thes. 5. 17.
Pray continually.

Imprinted at London for the
Companie of the
Stationers.
1612.

IN this place both to satisfie thee (beloued) and that thou also the better maiest (it it please thee) answere mine aduersaries, I thinke it my part to shew the reasons of my translating, correcting, and adorning this Book. For some perhaps, to translate that which is once done already, will thinke it vanity, to amende that which no godly man would euer enterprise to correct, will iudge it presumption, and to adorne that which was (though often imprinted) yet neuer so put forth, will deeme it curiositie. And so I shall be counted vaine for my translating, ouerbold for my correcting, and verie curious for my quoting this book. It stands me therfore vpon to shew the causes of doing what I haue done: wherein I will bee the more briefe, because elsewhere[a] I haue somwhat touched the generall points: and what there I haue spoken, hath apt relation vnto this place.

[a] *In the Epistle dedicatorie before S. Augustines priuate talke with God, and also in the second Epistle before the Imitation of Christ.*

And

Causes why this booke was translated, being in English before.

And first for my translation, to ouerpasse in silence the wel acceptation of Saint Augustines priuate talke with God, by the godly zealous, for whose sake I did bestow my paines, and the approbation of the same by the honourable of famous memorie master Secretarie Wilson, for whose iudgement sake chiefly, which I knew was very learned and sound, I chose him to be a patron thereof, sufficient causes both to encourage me to goe forward, and to cleere me from all suspicion eyther of vanity, presumption or curiositie for doing as I haue done, I say, the rather I put this booke into English, for that I saw the other, before in our Vulgar tongue (whosoeuer was the translator of the same, or what copie soeuer the Printer followed) was very vnperfect; as by comparing this my translation with the other in English, and both with the Latine copie, may easily appeare. And therefore that neither the aduersarie might haue iust occasion to carpe, nor the godlie to complaine hencefoorth that it is not perfected, I thought

thought good faithfully to translate the same. Furthermore, were nothing at al (as more than halfe was) left out, yet good cause I had to translate it, both because of the errors therein contained, which were necessarily to be corrected, and of the manifolde sentences of holy Scripture comprehended therein, which were needfull to be quoted. So that both that the godly might not bee eyther infected, or offended by the one, and that many might bee allured to reade, and in reading confirmed by the other, I tooke the translation thereof vpon mee: for otherwise neither could the faults be rightly amended, nor the places duly applied.

Causes of correcting this book.

Secondarily, my correcting of this book, I haue hope no good man will mislike. For I did it not rashly of presumption, but with the testimonie of a good conscience, with the warrant of God his word, and after the example too of such, who for dooing the like are not dispraised. For if the Spirit of God commaund vs, *To trie euery Spirit* b, *to trie all things, and to keep*

b 1. Ioh. 4. 1

c 1.The.5.21 *keepe that which is good* c, *to doe all*
d 1.cor.14.26 *things vnto edification* d, not vnto the
destruction of soules; and if both
those noble and good men of Beræa,
did examine the doctrine euen of the
e Acts 17.10 Apostles themselues e, and diuers
godly men in our age haue tryed, and
purged the writings of other men,
and that to the great benefit of the
Church, and their owne commenda-
tion: I trust I am not blame worthy
for trying, and for choosing that
which good is, and refusing that
which eyther might infect, or be of-
fensiue to the godly; but should doe
very ill, both against God, against
man, and against my conscience too,
if I did not so; hauing both so hole
a commander to obey, and so wor-
thy examples to imitate. Againe, by
the censure euen of any indifferent
iudge, I may with as good, and bet-
ter authoritie eyther quite omit, or
Christianly conuert that which is ill
vnto good purpose, than some euill
disposed persons eyther altogether
leaue out, or wickedly change that
which good is, to the ingrafting of ill
opinions,

opinions as did both *Io. Baptiſta Ficklerus* a Papiſt in his handling that booke intituled, *De iure Magiſtratus in Subditos:* and alſo, *Iohan de Alos* another Papiſt, in corrupting the holie Pſalmes of Dauid, & applying them moſt ſacrilegiouſly vnto the Virgine Marie. And thus briefly for my correction in generall.

What things corrected.

Now furthermore would be ſhewed particularly what I haue corrected, how I haue corrected the ſame, and why. The places which I haue corrected, bee eyther manifeſtly erronious, or ſcapes vnwitingly (for ſo charitie and circumſtances will me to iudge) committed.

Faults manifeſtly erronious.

Of the former ſort be praiers which tend either to make workes meritorious, as where among other things petition is made by the Author, that he may *Amando mala ſua redimere* f, and haue teares granted, *Quæ peccatorum poſsint diſsolvere vincula* g: or to make Saints interceſſours forvs, as dooth this prayer vnto the houſe of God, *Tu die, tu roga Deum, vt dignum me faciat participationis gloriæ tuæ* h:

f Med. cap. 1
g Med. ca. 40
h Med. ca. 20

againe vnto the ſame houſe of God, *Adiuuent me merita tua, ſubueniant prauitati meæ ſanctæ & puriſsimæ orationes tuæ quæ inefficaces apud Deum nullatenus eſſe poſsint* i: ſo dooth this, *Da mihi effectum petitionis & deſiderii mei intercedente, & orante, & impetrãte gloriosa virgine, genetrice tua Maria domina mea, cum omnibus ſanctis* k: and this, *Da mihi gratiam lachrymarum, &c. propter merita, & orationes eorũ, qui tibi placuerunt, & deuotiſsimè ſeruierunt* l: and this eſpecially, *Exaudi nos Trinitas ſancta, & conſerua ab omni malo, &c. per orationes Patriarcharum, per merita Prophetarum, per ſuffragia Apoſtolorum, per conſtantiam Martyrum, per fidem confeſſorum, per caſtitatem Virginum, & per interceſsionem omnium Sanctorum, qui tibi placuerunt ab initio mundi* m: or prayers finally either vnto the dead, as is both the whole foure & twentith chapter, after the Latine copie, and theſe alſo in another place n, *Sancta & immaculata virgo, Dei genitrix, Maria, & mater Domini noſtri Ieſu Chriſti, interuenire pro me digneris apud illum, cuius meruiſti*

i Med.ca. 20

k Med.ca 25 and cap. 36

l Med.ca. 36

m Med. c. 40

n Med.ca 40

meruisti efficitemplum S. Michael, S. Gabriel, S. Raphel, S. chori Angelorum, Archangelorum, Patriarcharum, atque Prophetarum, &c vos rogare præsumo, vt pro me c.pabili ipsi Deo supplicare dignemini, quatenus de faucibus diaboli, & de morte perpetua merear liberari: or prayers for the dead, as this is, *Præsta domine, &c. defunctis fidelitus requiem sempiternam* o. Again, p *Omnibus etiam Christianis defunctis adiutorium præstare dignetis, et defunctis fidelibus absolutionem & requiem sempiternam per æterna secula.*

o Med.ca.42
p Med ca. 40

Of the latter sort be these especiallie, and such like words in one chapter q *Respice clementissime rex qui patitur, et reminiscere benignus pro quo patitur, &c. Candet nudum pectus rubet cruentum latus, tensa arent viscera, &c.* and these and such like in another r: *Ergo in que egi, tu pœna mulctaru, ego crimen edidi, tu torturæ subijceris, ego superbiui, tu humiliaris, ego tumui, tu attenuaris, &c.* Such is the whole 19. ch. in a manner after the Latine copy: and finally, so bee these and such like (for to recite all the

Scapes vnwittingly committed.

q Med. cap. 6

r Med. cap. 7

words, I thinke it not conuenient) in
f Med. ca. 41 another f, *Hei mihi quia videre non potui Dominum angelorum, humiliatum ad conuersationem hominum, &c. Vtinam cum fœlice Ioseph Dominum meum de cruce deposuissem, aromatibus condissem, in sepulchro collocassem, &c.* In which my correction, I haue had speMarginal: *Manner of correcting this Book.* cial care to leaue as little out as might be; and therefore did I thinke it better to change vnto good purpose that which is contrarie vnto the Christian faith, where aptly I could so do, than quite to omitte whatsoeuer was amisse. In which respect I haue changed the 24. chap. after the latine copie, in my translation, the 23. which is a praier vnto saintes, as also these
g Med. ca. 36 words, *Propter merita, & orationes, &c.* and applyed them vnto Christ. The other errors I haue quite left out. Likewise among the scapes, some things I haue omitted, and some things I haue changed. I haue omitted the whole 19. chap. in the Latine copy, which is the cause I haue one chapter lesse in my translation, than is in the Latine, and also these wordes,

and

and the reſt tending to the like effect u *Hei mihi quia videre non potui Dominum angelorum, humiliatum ad conuerſationem hominum, &c. Vtinam cum fœlice Ioſeph dominum meum de cruce depoſuiſſem, aromatibus condiſſem, in ſepulchro collocaſſem. &c.* That which I haue altered are the reſt ſpecified before: the onelie difference between the Latine copie and mine in thoſe places is, for that I turne the preſent tenſe into the preterperfect tenſe, which agreeth to the truth. u Med.ca.41

It remaineth now that I doe yeeld the reaſons why I haue corrected theſe faults. And firſt for the errors: the chiefeſt cauſes of my correcting them was, for that they be contrarie to Scripture, and might both infect the ſimple, and coole the zeale euen of the ſtrong: but another was, becauſe I ſaw many places in this book did ouerthow them quite. As firſt the places for merits are ouerthrowne, as by the other, ſo eſpecially by theſe, *I acknowledge that no penance can ſatiſfie for my ſinnes* x: and againe, *If thou examineſt my righteouſnes, lo, I* x Aug.praier ca.38.p.193

Speciall reaſons of correcting the errors & ſcapes in this book.

y Aug.praier ca.39.p.201 *ſtinke like a dead carion* y. Secondlie, interceſſion vnto Saints, with praying vnto the dead is ouerthrowne: by theſe and ſuch like places. *What other interceſſor ſhould I direct vnto thee but*

z Aug.praier ca.p.22 *euen him* z *who is the reconciliation for our ſinnes, and ſitteth at thy right hand making requeſt for vs? For what is it to*

a Aug.in the ſame chapter pag.21 *call vnto the truth in truth* a, *but euen to call vnto the Father in the name of the Sonne* (not of Saints)? *There is nothing behinde to adde: for I haue ſent*

b Aug praier ca.8.p.35 *mine whole hope vnto thee* b. *I haue directed thy beloued Sonne mine aduocate vnto thee, and I haue ſent thy glorious childe to be a mediator betweene me and thee: I haue ſent I ſay an interceſſour, through whom* (not through *Marie* or any other Saint) *I hope to get pardon.*

c Aug.praier page 21 *For what is more acceptable* c, *then to call vpon the begetter in the name of his onely begotten, to moue the Father vnto mercie in the recordation of his Son, to mitigate the wrath of the King, through naming of his deare childe, &c.* Thirdly, praying that the faithfull departed out of this life, may haue reſt, is alſo in diuers places ouerthrowne, as

where

where it is ſaid d, *Happy is the ſoule which departing from the earthly body goeth directly into heauen, ſecure it is & quiet. &c. O happy are all thy Saints, O Christ, which haue paſſed ouer the Sea of this mortality e, and attained vnto the hauen of perpetuall quietnes, ſecurity and peace where they are at reſt, and alwaies ioyfull and merrie.* And therefore conſidering this contrarietie of the Author, I thought it beſt to publiſh thoſe things which were coſonant to the true faith, and to omit whatſoeuer ſauoured eyther of hereſie or ſuperſtition.

d Aug praier c. 22. p. 87

e Aug. praier ca. 23. p. 90

And for the eſcapes, I am to yeeld the ſame reaſon, which I haue giuen for my correcting the errors. For as they for the moſt part, bee contrarie vnto the Scriptures, ſo be diuers places in this book, as eaſily I could ſhew againſt them. I except only the ſcapes contained in the 41. Chapter after the Latine copie: the which as alſo the other ſcapes and errors I am perſwaded were the Author liuing, hee would gladly either amend himſelfe, or ſuffer them to be reformed. I often

make mention of the Latine copie, becauſe that hath one Chapter more then this hath, which commeth to paſſe by leauing out the 19. Chapter.

Cauſes of quoting this book with places of Scripture.

Thirdly, and laſt of all, I haue adorned this booke with places of Scripture, both to ſhew from whence that which good is, both is and ought to be taken: and alſo to mooue the zealous Chriſtian the more earneſtly to read this book. For when it is apparant, that prayers and meditations be deriued out of the pure fountaine of Gods holy word, many are not a little not onely pricked forward vnto the reading, but alſo ſtrengthened and comforted much in mind, when they doe read them.

Which being ſo, I truſt thou wilt accept my trauell in good part, and at the leaſtwiſe read this booke as diligently now, being both made perfect, corrected and adorned as earſt thou haſt done, when it neither had ſo many prayers in it by halfe as now it hath, nor was ſo pure frō erro-, nor ſo authoriſed with the warrant of Gods word for the comfort of the ſoule as now it is.

And

And thus I commend both thee & my ſelfe into his hands who hath not only made, but alſo redeemed vs for his owne glorie and praiſe.

The 10. *of Iune, An.* 1581.

Yours in Chriſt,

Tho. Rogers.

A right Christian Treatise, contayning many holy & heauenly Meditations: Written as it is thought, by that reuerend Father S. Augustine.

Chap. 1.

A prayer vnto Almighty God for grace to lead a new life according to Gods holy word.

O Lord my God *a*, giue mee grace from the verie bottome of mine heart to desire thee: in desiring, to seeke thee; in seeking, to find thee; in finding, to loue thee; in louing, vtterly to loath my former wickednesse. *a* psa. 7. 3 psa. 18. 1

O Lord my God, giue I beseech

ſeech thee to mine hart repentance, to my ſpirit contrition, to mine eies a ſoũtaine of tears, to mine hands liberalitie vnto the poore.

b pſa. 5. 2 O my King *b*, quench in me the deſires of the fleſh, and inflame within my breaſt the fire of thy loue.

Driue away from me the ſpirit of pride *c*, ô my redeemer *d*, and of thy mercy beſtow vpon me the treaſure of thy humility

c Eccl. 3. 4
d Mat. 20. 28
e Mat. 11. 29
f Luke 9. 56 O my Sauiour *f*, remoue from my minde the rage of vvrath, and gratiouſlie giue mee the ſhield of patience.

Plucke euen from the verie roote of mine hart the rancour of malice ô my Creator *g*; and make mee to enioy the ſweetneſs of a quiet mind.

g Gen. 1. 16

Giue me (O moſt louing Father *h*) a ſounde faith, a right hope, and a conſtant loue.

h Mat. 6. 9

i Eccl. 23. 8 O my Gouernour *i*, driue away

way farre from mee all vanitie; and ſuffer mee to haue neither an vnconſtant minde, nor a wandring hart, nor a ſcurrillous mouth, nor a proude looke, nor a greeey belly, nor a ſlaundering tongue, nor itching eares after curioſitie, nor a couetous mind after riches *k*, nor polling hands to abuſe my power, nor ambicious motions to get vain glory: let both curſed hypocriſie, and poiſoned flatterie, and proud contempt of the poore, and violent oppreſsion of the weake, let both burning couetouſnes, and cankered enuie, with damnable blaſpheming of thy Name, bee alwaies farre from me thy ſeruant.

k pſa. 119

O my Maker *l*, make a large diſtance betweene me & raſhneſſe, betweene mee and vvickednes, betweene me and frowardnes, betweene me and vnquietnes, betweene me & idlenes,

l pſa. 139. 8.

nes, between me & drowſines, between me and blockiſhnes.

Grant that my heart proue not blinded, my ſenſes obſtinate, my manners ſauage: but let me delight in goodnes, and follow counſell, & neuer looſe the bridle to my tongue, nor cruelly make a prey of the poore, nor violently oppreſſe the weak, nor vniuſtly ſlaunder the innocent, nor negligentlie regard inferiours committed to my charge.

Finally, let me vſe neither crueltie toward my ſeruaunts, nor treachery toward my friends, nor violence vpon my neighbors. O my God, my mercifull God *m*, euen thorough thy beloued Sonne *n* I beſeech thee, giue mee grace to exerciſe my ſelfe in the works of mercy, and in godly cogitations, namely, to weepe with them that weep *o*, to inſtruct ſuch as go aſtray *p*, to help

m pſa. 59. 17
n Eph. 2. 18
o Rom. 12. 15
p Iames 5. 9

helpe the afflicted *q*, to cheriſh the poore *r*, to comfort the ſorrowfull *ſ*, to releeue the oppreſſed, to nouriſh the hungry, to refreſh them which mourn, to forgiue my debtors *t*, to pardon them which haue hurt me *u*, to loue them which hate me *x*, to render for euill good *y*, to deſpiſe none *z*, but to honour all *a*, to imitate the vertuous *b*, to ſhunne the wicked *c*, to embrace vertue *d*, to flie ſinne *e*, in aduerſity to be patient *f*, in proſperitie to be continent, to ſet a watch before my mouth *g*, and a ſeale of wiſedome before my lips, to deſpiſe earthly *h*, and to couet after heauenly thinges *i*. Amen.

q Mat. 25. 33
r Eſa. 58. 7
ſ Mat. 25. 35
t Mat. 6. 12
u Ro. 12. 19
x Mat. 5. 44
y Ro. 12. 19
z pro. 14. 21
a Ro. 12. 10
b 1. cor. 11. 1
c prou 4. 14
d pſa 5. 9
e 1. pet. 3. 9
f Rom. 5. 3
g Ecc. 22. 26
h phil. 3. 7. 8
i Col. 3. 1. 2

Chap.

Chap. 2.

An accuſation of mans vnworthineſſe, and a commendation of Gods infinite mercie.

THus my maker *a*, I haue aſked much, & yet haue deſerued nought.

a Gen. 1. 29

I confeſſe, yea alas I confeſſe, that not onely I deſerue not thoſe bleſsings vvhich I doe require, but alſo doe deſerue many exquiſite torments *b*.

b Iob 10. 8

Notwithſtanding, euen publicans *c*, harlots, and theeues *d*, who in a moment, plucked from out the iawes of the enemie, are taken into the armes of the ſhepheard, doe emboldẽ me to doe as I doe.

c Mat. 21. 31
d Lu. 23. 40

For albeit thou ô God, maker of all things *e*, art wonderfull in al thy works *f*, yet art thou moſt won-

e Gen. 1. 1
pſa. 148. 1
f Reue. 15. 3

wonderful in the works of mercie: therefore diddeſt thou ſay by one of thy ſeruaunts *g*; His mercies are ouer all his workes. g pſa.14.19

And although thou ſpeakeſt this but of one, yet we truſt it is meant of thy whol people; My louing kindneſs will I not take from him *h*. For thou deſpiſeſt none, thou caſteſt none away, thou abhorreſt no man, vnleſs it be him who madly abhorreth thee. Hence it is, that being moued, thou ſtrikeſt not: but if they ſurceaſe, thou poureſt thy bleſsings vpon them which prouoke thee. h pſa.71.14

O my God, the horne of my ſaluation *i*, and my refuge, I, wretch that I am, haue prouoked thee: I haue done euill in thy ſight, I haue ſtirred vp thine anger: I haue deſerued thy diſpleaſure, I haue ſinned, & thou haſt ſuffered: I haue offended, yet thou beareſt with me. i pſa. 18.21

If

k Ecc. 18. 21 If I repent thou ſpareſt *k*; if I
l Luk. 15. 10 returne, thou embraceſt *l*; yea, beſide all this, though I deſer, thou waiteſt.

Thou reclaimeſt him vvhich wandereth, thou inuiteſt him that reſiſteth, thou lookeſt for him that ſleepeth, & him thou imbraceſt which returneth.

Thou teacheſt the ignorant, thou comforteſt the penſiue, thou liſteſt vp from deſtruction after a fall, thou giueſt to him
m Mat. 7. 7 that asketh *m*; he that ſeeketh, findeth thee, and thou openeſt to him which knocketh.

Loe, ô Lord God of my ſalua-
n pſa. 13. 46 tion *n*, what I ſhould ſay for my ſelfe I knowe not, and how I may anſwere, I am ignorant: without thee ther is no refuge, from thy ſight no ſecret place
o pſa. 139. 7 can hide *o*, thou haſt ſhowne
p Deut. 10. 10 me a way to liue well *p*, and giuen mee knowledge how to walke, thou haſt threatned me hell

hell fire *q*, and thou haſt promiſed the glory of Paradiſe *r*.

q Eze. 18. 13
r Rom. 2. 10

Now O Father of mercies, & the God of all comfort *ſ*, pierce my fleſh with thy feare, ſo that by fearing, I may eſcape ſuch thinges as thou dooſt threaten; and reſtore to mee the ioy of thy ſaluation *t*, that by louing I may taſte the felicitie which thou haſt promiſed *u*.

ſ 2. Cor. 1. 3
t pſa. 51. 12
u 1. C

O Lord, my rocke & my fortreſs *x*: my God, my refuge, & my Sauiour *y*: put thou in my remembrance the things which I ſhould conceiue of thee, teach me by what words I may cal vpon thee, inſtruct me with what good works I may pleaſe thee.

x pſa. 71. 3
y pſa. 18. 2

For I know, indeed, I know one good worke, wherein thou art much delighted; and another which thou dooſt not deſpiſe. Thy ſacrifice is a contrite ſpirit *z*; a contrite and a broken heart,

z pſa. 51. 17

heart, O GOD, thou doeſt not deſpiſe.

a pſa.11.2 O my God mine helper *a*, enrich mee with theſe thy giftes, with theſe defences arme thou me againſt the enemy; let this bee the water to quench the flames of ſin, reach out of thy goodneſſe this refuge againſt the paſsions of my deſires.

b pſa. 140.7 O Lord God, the ſtrength of my ſaluation *b*, let me not be of that number which for a time beleeue, but when temptation c Luke 3.18 commeth, goe back *c*.

d pſa. 140.7 Couer thou mine head in the day of battell *d*, O mine hope in affliction, and my ſaluation e pſa.27.1 in the time of trouble *e*.

Thus, ò Lord my light & my ſaluation, what I neede, I haue asked, & what I feare, thou art priuie of; but my conſcience gr aweth, and the ſecret cogitations of the hart reproueth my boldneſs, and what loue mini-

ſtreth,

ſtreth, feare ſcattereth; zeale ſtirreth vp, feare checketh; my wicked deedes ſtrike a terrour, but thy goodnes maketh bold; thy mercy encourageth, my wickednes keepeth mee backe: and to ſay more truly, the fantaſies of vices come freſh into my remembrance, which beate backe the boldneſſe of preſumptuous minds.

Chap. 3.

A complaint of a ſinner, whoſe praier God heareth not in reſpect of his diſobedience.

FOr hee that is woorthy hatred, how can hee require mercie! hee which hath deſerued paine, how can hee deſire glory!

He prouoketh the iudge, that laying ſatisfaction for his offence apart, ſueth to be honoured with rewards. VVhoſo is condemned

condemned to puniſhment, is too bolde with the King, if hee ſeeke to bee crowned with an vndeſerued garland. That fooliſh childe dooth prouoke the ſweet affection of his louing father vnto wrath, that after reproches offered, will vſurpe the dignity of inheritance, before hee haue repented him of his fault.

a Mal.2.10

O my Father *a*, why cal I into mind what I haue done? I haue deſerued death, and I beg life. I haue moued my King *b*, whoſe aſsiſtance impudently I doe craue: I haue deſpiſed the iudge *c*, and yet raſhly I beſeech him to be mine helper. Proudely I haue refuſed to hear my father, whom notwithſtanding I preſume to haue mine helper. Wo is me, how late doe I come: alas alas, how ſlowly doe I haſten: wo is me, becauſe I runne after woũds, refuſing being whole to

b pſa.5.2

c Iob.9.15

auoid

auoid the darts. I haue neglected to foreſee the daies, but now am troubled ſtanding at deaths doore. I haue encreaſed my wounds, becauſe I haue not feared to adde ſin vnto ſin.

With a freſh wound I haue embrued my ſcarres, becauſe I haue augmented mine old ſins by my daily tranſgreſsions, and what GOD by his medicines had healed, I by my frantick ſcratching haue opened.

The skin which going ouer the woũds did hide the diſeaſe, throgh the breaking out of the corruption, is become rotten, in as much as wickednes vſed againe, made the mercie once granted to be of none effect.

For I knowe it is written, At what time ſo euer the righteous man ſhall commit wickednes, all his righteouſneſſe which he hath doone, ſhall not be mentioned *d*. Now, if the righteouſneſs

d Eze. 18. 24

neſs of a righteous man throgh ſinne ſhall be forgotten, how much more ſhall the repẽtance of a ſinner turning againe vnto wickedneſs? How often haue I as a dogge returned vnto the vomite, & like a ſow wallowing in the mire? I acknowledge, becauſe for mee particularly to remember all, it is impoſsible, I haue taught many to ſinne, which knew not what ſinne meant: many that were bent to ſinne, I haue perſwaded therunto: ſuch as haue reſiſted, I haue compelled, and haue conſented to thẽ as haue gone about wickedneſs. Snares I haue laide for them which haue kept the right way, and haue made a pitte for ſuch as haue ſought the ſame: yea, I made no conſcience of committing ſinne, and feared not to forget thy lawes.

epro. 26. 11
f 1 pet. 2. 12

But thou a righteous iudge g, ſealing

g Eſd. 1. 36

sealing mine iniquitie vp as in a bag *h*, lookest narrowly vnto all my pathes, and numbrest al my steppes. h Iob. 14.17

Thou hast held thy peace, thou hast alway been silent *i*, thou hast been patient a long time: but, out alas, one day thou wilt cry like a womã in trauel *k*. i psal. 50. 21 k Esa. 41. 14

Chap. 4.
How God the righteous Iudge should be feared.

O Lord, God of gods *a*, of great kindnes *b*, I knowe how thou wilt one day appeare *c*: I know thou wilt not keepe silence *d*, at what time the fire shall deuoure before thy face, and a mightie tempest increase about thee: when thou wilt call the heauen aboue, & the earth to iudge thy people: and lo, all my sinnes shall be laide open *e* before so many thousand peo- a Deut. 18.17 b Ioel. 2. 13 c Acts 1.11 d psal. 50.5 e Cor. 4.5

ple, and not only al my wicked deedes, but alſo all mine euill thoughts, and wordes ſhall bee manifeſt before all the compa-nies of Angels.

So many Iudges then ſhall I wretch ſtand before, as haue excelled in well dooing. So many ſhal giue ſentence to my confuſion, as haue ſhewed mee examples to liue vprightly. So many ſhall be witneſſes to con-uince me, as haue both inſtru-cted mee with their godly ex-hortations, and prouoked mee vnto imitation by their right-eous dealing.

O my Lord I know not what to ſay; I cannot tell what an-ſwere to make: and being now in extream perill, my cõſcience troubleth my ſecrete cogitati-ons torment, my couetouſneſſe fettereth, my pride accuſeth, mine enuy hateth, my luſt in-flameth, my riotouſneſs trou-

bleth,

bleth, my gluttony ſhameth, my drunkenneſs confuteth, my detraction teareth, my diſcord parteth, my anger diſquieteth, my lightneſs diſſolueth, my ſloth oppreſſeth, my hypocriſie deceiueth, my flattery breaketh, my fauour lifteth vp, my ſlaunder pricketh me.

Behold my deliuerer frō the fierce nations, behold vvith whom I haue liued, with whō I haue ſtudied, with whom alſo I haue kept promiſe from the day of my birth.

The ſtudies which I delighted in, doe now condemne me, which once I praiſed, diſpraiſe me now. Theſe are the friends vpon whō I reſted, the teachers to whō I liſtened, the maiſters whom I ſerued, the counſellers whom I beleeued, the citizens with whom I dwelled, the companions whom I conſented vnto.

fpſa.5.2 Alack, my king & my God *f*, that my freedome is ſo long kept fro me. Alack, ô my light
gpſa.27.1 *g*, that I haue remained with
hpſa.120.5 the dwellers of Kedar *h*. And ſeeing holy Dauid hath ſaide,
ipſa.120.6 Too long *i*; how much more may I vvretch ſay, My ſoule hath too long been a ſtranger?
kpſa.18.1.2 O God my ſtrength *k*, in thy ſight ſhall none that liueth bee
lpſa.143.2 iuſtified *l*. My truſt is not in the ſonnes of men. Whom wilt
mRo.3.20 thou finde righteous *m*, if thou iudge without mercy? And vnleſſe in fauour thou preuent the wicked, there will not bee to glorifie the good.

For I doe beleeue, ô my ſal-
npſa.88.1 uation *n*, which thing I haue heard, how that thy bountifulneſs leadeth mee vnto repen-
oRom.2.4 tance *o*: the ſweet words of thy mouth haue ſounded in mine eares, No man can come vnto mee, except the Father vvhich ſent

ſent me draw him *p*. p Iohn 6. 44

Novv, becauſe thou haſt taught mee, and merciſully endewed mee with this knowledge, from the bottome of mine heart, and with all the power of my minde, I humbly pray thee, O almighty Father, with thy moſt welbeloued ſon *q*; and thee ſweet Son with the moſt cheerefull comforter *r*, I beſeech thee draw me *ſ*, ſo that I may runne after thee by the ſauour of thy good Oyntments. q Mat. 3. 7 r Ioh. 14. 16 ſ Sal. ſong, 1 ver. 1. 2. 3

Chap. 5.

A prayer vnto God the Father through his Sonne Ieſus Chriſt.

VNto thee do I cal *a*, ô God, euen vnto thee doe I call. For thou art neere vnto all that call vpon thee, to all that call vpon thee in truth *b*. a pſa. 18. 3 b pſa. 145. 18

c Ioh.1.14.6 Becauſe thou art the truth *c*, teach me I beſeech thee of thy goodnes; O holy truth, teach mee to call vpon thee in truth. For of my ſelfe I am ignorant d Rom.8.26 how to doe ſo *d*: but mine humble requeſt is, O bleſſed veritie, to be taught of thee.

For to be wiſe without thee, e 1.cor.1.20 is but fooliſhnes *e*; but to know f Iohn 17.3 thee *f*, is perfect wiſedom.

Inſtruct me in thine heauenly wiſedome; and teach mee thy g pſa 118.12 ſtatutes *g*. For I verily doe beleeue that he is bleſſed, whom thou chaſtiſeſt, O Lorde, and h pſa.94.1 teacheſt in thy law *h*.

My deſire is to call vnto thee: now grant, I pray thee, I may doe ſo in truth.

VVhat is it to call vnto the truth in truth, but euen to call vnto the Father in the name of i Ioh.15.11 the Sonne *i*? Then, holy Father, k Iohn 17.6 thy word is the truth *k*: the be- l pſa.118.16 ginning of thy worde is truth *l*,

for

for this is the beginning of thy wordes, that the Word was in the beginning *m*. m Iohn 1. 1

In that very beginning I worſhip thee the chiefe beginning. In that ſame verie vvorde of truth, I call vnto thee the perfect truth; in which thou the very ſame truth, direct mee in thy truth, and teach me.

For what is more acceptable, then to call vpon the begetter, in the name of his onely begotten? to mooue the father vnto mercy, in the recordation of the ſon? to mitigate the wrath of the King, through naming of his deare child?

So haue the guilty bin wont to bee deliuered out of priſon; the fettered looſed: and ſuch as haue been adiudged to the death, haue not only been pardoned, but gotten beſide extraordinary fauour, while they haue expreſſed their tender af-

ſection toward a deerely beloued childe to angry Princes: finally, ſo haue treſpaſsing ſeruaunts eſcaped puniſhment at their maſters handes, euen through the interceſsion of their ſweet ſons. Euen after the like ſort by the tender loue of thine Almighty Sonne, I humblie beſeech thee, O Almighty Father, bring my ſoule out of
n pſa.14.7 priſon *n*, that I may praiſe thy Name. By thy coeternall, and
o Ioh.3.16.18 onely Sonne *o*, I pray thee deliuer mee from the chaines of ſin; & through the interceſsion of thy Son, that ſitteth now at thy right hand, reſtore me vnto life, to whom mine owne deſertes doe threaten a deadly ſentence.

For what other interceſſour ſhould I direct vnto thee, but euen him which is the reconci-
p 1.Ioh. 2.2 liation for our ſinnes *p*, and ſitteth at thy right hand making requeſt

requeſt for vs *q*.

Behold mine aduocate with thee God the Father *r*; behold the moſt hie prieſt *ſ*, which needeth not to be ſanctified by the bloud of any thing *t*, but ſhineth glorioufly embrewed with his owne blood; behold the ſacrifice holy, acceptable, and perfect *u*, offered & receiued for a ſweet ſinelling ſauour *x*: behold the lambe vndefiled *y*, that as a ſheepe before his ſhearers opened not his mouth *z*: neither ſpake a worde when hee was buffeted with fiſts *a*, ſpet vpon *b*, & vpbraided; finally, which did no ſinne *c*, and yet bare our ſinnes *d*, by whoſe ſtripes wee are healed.

q Rom. 8. 34

r 1. Iohn 2. 1
ſ Heb. 8. 1

t Heb. 9. 11. 12

u Heb. 9. 22
x Eph. 5. 2
y 1. pet. 1. 19
z Eſay 53. 7
a Mat. 14. 65
b Mat. 26. 67
c 1. pet. 2. 22
d 1. pet. 2. 24

Chap. 6.

A prayer vnto God the Father for mercy, in reſpect of the bitter paines of his deere Sonne.

a Mat 5.45 BEhold, louing Father *a*, thy moſt louing Sonne, which hath indured ſuch vvicked things for my ſake.

b Eccle.24.1 O moſt gratious Prince *b*, behold him which hath ſuffered, and of thy goodneſſe call him into minde for whom hee hath ſuffered.

c 1.Cor.5.21 Is not he that innocent one *c*,

d Rom.8.32 O my Lord, euen the ſonne *d*, whom thou gaueſt, to redeeme

e Gal.5.13 thy ſeruant *e*. Is not this the au-

f Ioh.11.25 thor of life *f*, that being broght

g Eſay 53.7 as a ſheep vnto the ſlaughter *g*, & ſhewing himſelfe obedient

h phil 2.8 to thee, euen vnto the death *h*,

i Gal.3.13 dreaded not to end his life with a moſt cruell death *i*?

Re-

Remember, ô worker of ſal-
uation, how this is he, whō thy
will was ſhould be partaker of
mine infirmity *k*, notwithſtan- k Eſa 53.3
ding thou hadſt begotten him
of thine owne power *l*. Out of l Pſa 2.7
doubt he is a God with thee *m*, m Mat. 16.16
which tooke my nature vpon
him *n*, & in that fleſh aſcended n Iohn 1.14
vpon the croſſe *o*, and ſuffered a o Luk. 23.33
moſt grieuous puniſhment.

O lord my God *p*, caſt the eies p Pſa 7.3
of thy maieſtie vpon the worke
of thine vnſpeakable mercie.

Beholde thy ſweete Sonne,
whoſe whole bodie was ſtret-
ched forth *q*. q Mar 13.22

Behold his harmeleſs hands *r*, r Iob 20.20
diſtilling foorth godly bloud; 25
and being pacified, forgiue the
ſinnes which mine hands haue
committed.

Behold his naked ſide pier-
ced through vvith a ſharpe
ſpeare *ſ*: and renewe mee with ſ Iohn 9.37
the holy fountaine, which I
beleeue

belieue flowed from his ſide.

Beholde his vndefiled feete, that haue neuer ſtoode in the way of ſinners *t*, but euer walked in thy law, dented through with cruell nailes *u*, and make my paths perfect in thy waies; giue me grace to abhor al wicked ſteps: take fro me the way of lying *x*, and grant mee graciouſly to chuſe the way of truth.

t pſa. 1. 1

u Ioh. 20 20

x pſa. 119. 29

O king of ſaints, by this moſt holy Saint, by this my Redeemer *y*, I beſeech thee, make me to run the way of thy commandements *z*, that in ſpirit I may bee knit vnto him, which abhorred not to be clothed with my fleſh *a*.

y Col. 1. 4

z pſa. 132. 12

a Iohn 1. 4

O mercifull Father, remember hovv the ſame thy moſt deere Son, being a yong man, bowed his white neck with his head, and gaue vp the Ghoſt *b*.

b Ioh. 19 30

Behold, O moſt gratious maker *c*, the humanitie of thy beloued

c pſa. 100. 3

loued Sonne, and haue pittie vpon the weaknes of thy fraile workmanſhip.

Beholde how his breaſt became white, his ſide bloodie, his bowels dry, his ſight dim; countenance pale; his armes ſtiffe, how his legs hung, and the ſtreame of bleſſed bloud watered his pierced feet.

Behold, O glorious Father *d*, the torne members of thy tenderly beloued Sonne, and gratiouſlie remember what my ſubſtance is. d Pſa. 1. 7 Heb. 1. 5

Behold the paines of God become man *e*; and releaſe the miſerie of man thy creature *f*. e Iohn 1. 14 f Gen. 1. 26

Beholde the puniſhment of the redeemer *g*, & forgiue the ſinnes of the redeemed *h*. g Gal. 2. 13 h 1. pet. 1. 18

Euen this is hee, O my Lord, whom thou haſt plagued for the ſinnes of thy people *i*, notwithſtanding hee be thy beloued Sonne, in whom thou art i Eſay 53. 8

well

k Mat. 3. 17 well pleaſed *k*. This is that in-
nocent perſon, in whom there
l Eſa. 53. 9 was found no deceit *l*, and yet
was hee reckoned with the
m Eſa. 53. 12 tranſgreſſors *m*.

Chap. 7.

A prayer vvherein man confeſſeth, how hee was the cauſe why Chriſt ſuffered.

O Sweet Chriſt, what ſinne didſt thou commit, that thou ſhouldeſt be ſo iudged? what didſt thou commit, that thou ſhouldeſt bee ſo cruellie handeled? What was thy ſin: what was thy fault, what vvas the cauſe of thy death; what the occaſion of thy damnation?

For alas, I did the ſinne, for
a Eſay 53. 4 which thou didſt ſuffer *a*; I deſerued the tormẽts which thou didſt indure. O ſtrange iudgement, O vnſpeakeable diſpoſition of thy myſterie!

The

The ſinner offendeth, the iuſt is puniſhed *b*; the guiltie tranſgreſſeth, the innocent is beaten *c*; the wicked ſinneth, the godly is damned; that which the euil deſerueth, the good ſuffereth; the ſeruaunt doth amiſſe, the maſter maketh amends: man committeth ſinne, and GOD beareth the puniſhment.

b Mat. 27. 24

c Eſay 53. 5

O ah, how, O Son of God *d*, how haſt thou debaſed thy ſelf *e*? How haſt thou burned in affection *f*! How far is thy mercy ſtretched? How great is thy kindneſſe? whither extendeth thy loue? whither is thy compaſsion come.

d Mark. 3. 17

e Phil. 2. 8

f Ioh. 15. 13

For I did wickedly, but thou wert puniſhed *g*; I ſinned, and thou wert afflicted *h*; I offended, thou wert tormented *i*: I liſted vp my ſelfe, thou wert humbled *k*: I ſwelled, thou wert brought low *l*; I was diſobedient, but thou obediently bareſt

g Mat. 8. 7

h Gal. 3. 13

i Mat. 15. 20

k Phil. 2. 8

l Heb. 2. 9

reſt the puniſhment of diſobe-
m phil.1.8 dience *m*: I ſerued the belly, but
n Mat.4.2 thou enduredſt hunger *n*. The
tree allured me vnto vnlawfull
cõcupiſcence: but perfect cha-
o Eph.5.2 ritie led thee vnto the Croſſe *o*.
I taſted preſumptuouſly the
forbidden fruit: thou ſufferedſt
torments. I delight in meate:
p Gal.3.13 thou didſt hũger *p*. I enioy plea-
ſure, thou wert pierced vvith
nailes *q*. I feele the ſweetnes of
the apple, but thou taſtedſt the
r Mat.27.34 bitternes of gall *r*. Eua ſmiling
is merry with mee; Mary wee-
f Mat.17.5 ping had cõpaſsion vpon thee.
t pſ.24.7.8.9 Lo king of glory *t*, thus is mine
vngodlines, and thy mercy ma-
niſeſt, thus mine vnrighteouſ-
neſs, and thine innocencie is
euident. Now, ô my King and
my God, what ſhal I render to
thee for al thy benefits toward
u pſa.11.7 me *u*? For mans heart cannot
conceiue the thing which may
worthily recõpence theſe thy
ample

ample rewards. Can the wit of man find out any thing anſwerable to Gods mercie? No, it is not for a creature to enterpriſe to make God amends.

Notwithſtanding, O Son of God, in this ſo wonderfull diſpenſation, ſomething my frailtie is able to do, namely, if thorough thy viſitation the minde beeing pricked, it crucifie the fleſh, with the affections and the luſts *x*, which thou hauing granted, it then beginneth as it were to ſuffer for thee, becauſe thou alſo haſt vouchſafed *y* to die for my ſinne *z*. And ſo thorough the conqueſt of the inner man, it ſhalbe armed, thou being captaine, vnto the attaining of the outward victory; in aſmuch as it fearethnot, hauing ouercom the ſpiritual battel, to be ſubiect for thy ſake, to the materiall ſword. In which reſpect the weaknes of my cõdition,

x Gal.5.24

y Mat.8.27
z 2.pet.2.24

dition, if it like thy goodneſs, ſhall be able according to the power it hath, to anſwer to the greatnes of the creator; & this is heauenly phyſicke, ô ſweete Ieſu; this is the preſeruatiue of thy loue. Now I beſeech thee, by thy wonted mercies, poure that into my woũds, which the melãcholy humor of venomous contagion beeing throwne away, may reſtore me againe to my former health; and hauing taſted the nectar of thy ſweetneſs, may make mee from the very heart to deſpiſe the intices ments of the world, & to feare none aduerſity of the ſame for thy Name ſake; finally, that I may bee alwaies mindfull of thine euerlaſting glory, and in that reſpect abhor the troubles of this tranſitory world.

I beſeech thee, let nothing ſeeme ſweete to mee vvithout thee: let nothing pleaſe mee, no worldly

worldlie things like me beſide thee. Let mee not loue that which thou doſt abhor, and let thy good pleaſure bee all my deſire continually.

Let it greeue mee to reioyce without thee z, and let mee be glad to bee afflicted for thy name ſake a.

z Ier. 9. 23

a Acts 5. 41

Let thy name be my ioy, and the remembrance of thee my conſolation.

Let my teares be my meate night and day b, in ſeeking after thy righteouſnes.

b pſa 42. 3

Let the law of thy mouth be better vnto me, than thouſands of gold and ſiluer c.

c pſa. 119. 72

Finally, let all my care be to pleaſe thee, & to reſiſt thy will let me vtterly deteſt.

O mine hope d, by all thy mercies I beſeech thee, be merciſull to my ſinnes e.

d Col. 1. 27

e pſa. 65. 3

Open mine eares to thy Lawes, and incline not mine heart

heart, I pray thee by thine ho-
f pſa. 141. 4 ly name, vnto euill *f*, that I doe not commit wicked workes with men that worke iniquitie.

Laſt of all I beſeech thee by thy wonderful humility, let not the foot of pride come againſt
g pſa. 36. 1 me *g*; and let not the hand of the wicked moue me.

Chap. 8.

A prayer vnto God the Father, ſhewing how the paſsion of his Son was for the reconciliation of man.

a 1. cor. 6. 18
b Eph. 1. 2. 3 LO, almightie God *a*, Father of my Lord *b*, deale gratiouſly, and haue mercy on me I beſeech thee.

For I haue deuoutly offered that which I found moſt pretious: & humbly preſented him which I ſawe was moſt deare vnto thee.

I haue

I haue concealed nought which I haue not reuealed vnto thy Maieſtie: there is nothing behind to adde. For I haue ſent mine whole hope *c* vnto thee.

I haue directed thy beloued Sonne *d*, mine aduocate *e* vnto thee: & haue ſent thy glorious childe to bee a mediatour betweene mee and thee *f*: I haue ſent I ſay, an interceſſor, throgh whom I hope to get pardon.

In wordes I haue ſent the Word *g*, which I ſaid, was ſent for my ſake *h*: I haue recited alſo the vvhole paſsion of thy moſt holy Sonne, which I beleeue ſuffered to ſaue me *i*.

I beleeue, the Godhead ſent of thee *k*, took vpon him mine humanity *l*, wherin he thought good to ſuffer himſelfe to bee buffeted *m*, bound, ſpet on, mocked, yea and crucified, nayled and pierced too.

I beleeue alſo the ſame very man-

c Col. 2. 27

d Mat. 3. 17
e 1. John 2. 2
f 1. Tim. 2. 5

g John 1. 11
h John 3. 17

i Eſay. 53. 4

k Mat. 21. 37
l John 1. 14

m Mat. 27. 30

manhood, which was troubled vvith the crying of infancy, vvrapped with the ſwadling
n Luke 2. 6. clothes of children *n*: vexed with the labors of youth, weakened with faſting *o*, afflicted with
o Mat. 4. 2
p Luk. 5. 12 watching *p*, wearied with tra-
q Iohn 4. 6 uailing *q*, with ſcourging whip
r Mat. 27. 26 ped *r*, torne with puniſhment *ſ*,
ſ Mar. 15. 15 coũted with tranſgreſſors *t*, he
t Eſa. 53. 12 hath glorioufly raiſed from the dead, carried into the ioyes of
u Acts 1. 9 heauen *u*, and placed the ſame at the right hand of thy maieſty *x*. He is both my reconciler
x Mar. 15. 19
y 1. Iohn 2. 2 and thy reconciliation *y*.

Conſider now both who is thy Son, whome thou haſt be-
z Heb. 1. 5 got *z*, and who is thy ſeruant
a Gal 3. 13 whome thou haſt redeemed *a*.
b Iohn 1. 1 Behold the maker *b*, & deſpiſe not thy workmanſhip *c*. Grati-
c pſa. 100. 3
d Ioh. 10. 11 ouſly embrace the ſhepheard *d*, & fauorably reſpect the ſheepe brought vpon his owne ſhoul-
e Luke 15. 5 ders *e*.

This

This is that good ſhepheard, which with much & great labour ſought the vvandering ſheepe ouer ſteepe hilles, and dangerous low vallies: and hauing found the ſame wel-nigh dead through long eſtraying, with great ioy ſtoupeth himſelfe downe, and louingly tying it about himſelfe, doth lift it out of the deep of confuſion, and carieth it ioyfully which was loſt, vnto the ninetie and nine *f*.

Behold, O Lord my king *g*, God Almightie *h*, behold, the good ſhepheard *i* bringeth that vnto thee which thou diddeſt commit vnto his charge.

Hee took vpon him through thine appointment to ſaue man *k*: and behold, he hath reſtored the ſame to thee voide of all ſpot of ſinne *l*.

Behold, thy deere ſonne hath reconciled the workmãſhip *m* which

f Luk. 15.4.5
g pſa. 5.23
h 2 cor. 6.18
i Luke 15 4.5.&c.
k Iohn 2.17
l Titus 2.14
m 1. Ioh. 2.3

which was estrayed farre from thee, the merciful pastor fetcheth that to the fold, which the greedy deuourer *n* had hunted away. He bringeth him into thy presence, which fled *o* out of sight through a guilty conscience, that by his maker hee might obtaine pardon *p*, which of himselfe deserued wrath *q*, & that through such a Captaine he might haue hope to be called home vnto his countrey, to whome nothing was due but hell fire in respect of his sinne.

n 1. pet. 5. 8
o Gen. 3. 8
p 1. Cor. 1. 30
q Eph. 2. 3

I could holy Father *r* offend thee of my selfe, but so could I not of my selfe please thee. And therefore thy beloued Sonne *s* my God, became mine helper, and tooke my nature vpon him *t*, therby to heale mine infirmities *u*, that thence he might offer to thee the sacrifice of praise, whence the cause of sinne did first spring out: and might by that

r Mat. 6. 10
s Mat. 3. 17
t Iohn 1. 14
u Esa. 53. 4

that thing bring mee into thy fauour, whereby ſitting now at thy right hand he would ſhew that hee is partaker of my ſubſtance *u*. Lo this is mine hope *x*, this is all my confidence.

u Mar. 16, 19
x Col. 1. 27

Wherfore if you deſpiſe me, as you may right well, in reſpect of my ſin: yet regard mee at the leaſt of thy goodneſſe in reſpect of thy great loue *y* of thy beloued ſonne: behold that in thy ſonne, which may moue thee to ſhew mercie vpon thy ſeruant: behold the ſacrament of his fleſh and remit the ſinnes of the fleſh.

y Eph. 5. 2

As often as thou looke ſt vpō the wounds of thy bleſſed ſon; ſo often, I pray thee, let my ſins be couered. As often as thou remēb'reſt the pretious blood of his holy ſide, ſo often I beſeech thee, let the ſpots of my filthines be waſhed away. And becauſe fleſh hath prouoked thee

vnto anger, my humble ſute is, that fleſh alſo may moue thee vnto mercy; that as fleſh ſeduced man to offend, ſo fleſh may bring man to pardon.

For much it is I grant, vvhich my wickednes hath deſerued: yet far much more it is, which the loue of my Redeemer may lawfully challenge. For though great be mine vnrighteouſnes, yet is the righteouſneſs of Chriſt my Redeemer much greater z. Becauſe by how much God is better then man by ſo much is my weakneſs inferior to his goodneſs, both in qualitie, and alſo in quantitie.

z Rom. 5. 15

For what hath man cõmitted which the Son of God, made man a, hath not redeemed? who in pride can ſo ſwell, that by this wonderfull humilitie may not be ouerthrown? what power of death can there bee ſo great, but the paſsion of the ſon

a Iohn 1. 14

of

of God on the croſs wil deſtroy the ſame! Truly, ô my God *c*, were both the ſinnes of wicked man, & the mercy of my redeemer waied together in equall ballance, ſurely neither the Eaſt would ſo differ from the Weſt, nor the lowermoſt part of hell from the vppermoſt top of heauen. Now therefore, O moſt glorious Creator of the light *d*, for the exceeding great paines of thy beloued ſonne, forgiue my ſins: ſet his godlines againſt my wickedneſs; his troubles againſt my crookedneſs: his meekneſs againſt my frowardnes. Let his humility *e* for mine hautines: his patience *f* for mine impatiency; his gentlenes *g* for my cruelty; his obedience *h* for my rebellion; his quietnes *i* for my crabbednes; his ſweetneſs for my bitterneſs; his mildneſs for my rage, and his loue *k* for mine hatred, make amends.

c pſa. 7. 1

d Gen. 1. 3

e phil. 2. 21

f 1. pet. 2. 21

g Mat. 11. 19

h phil. 2. 8

i Eſa. 53. 7

k Eph. 5. 2

Chap. 9.

Vnto the holy Spirit a godly Prayer.

THerefore Almightie and Holy Ghoſt, which art the loue of the Deity, proceeding both from the Almightie Father *a* and his bleſſed ſonne *b*, the moſt gratious Comforter *c* of the troubled ſoules, ſlide thou down into the ſecret parlour of mine hart by thy mightie power, and lighten euerie priuie corner of the neglected houſe by the brighneſſe of thy glittering light; & ſuch places as wither through long drineſs, by viſiting with thine aboundant ſhowres of raine make thou to ſpring.

a Ioh. 20. 17
b pſa 1. 7
c Ioh. 14. 15

The priuy places of the inner man heale thou with the dart of thy loue, and kindle by piercing with thy healthfull flames the

the intrals of my nūmed liuer, and with the lightſome fire of thine holy & feruent loue feede thou euery ſecret part both of my mind and body.

Giue mee drinke out of the riuer of thy pleaſures *d*; that I may now couet no more to taſte of the poyſoned ſweetnes of worldly things. d pſa. 36,8

Iudge me, ô Lord, & *e* defend my cauſe againſt the vngodlie people; teach mee to doe thy will *f*, for thou art my God. e pſa. 43. 10 f pſa. 143. 10

Wherefore I doe verily beleiue, that in whomſoeuer thou dwelleſt, thou dooſt builde the houſe both of the Father and the Sonne. Bleſſed is that man which can get ſuch a gueſt: becauſe through thee, both the Father, and the ſon will dvvell with him *g*. Come then, ô thou moſt gracious comforter of the troubled ſoule *h*, which art a Protector in due time *i*, and an g Ioh. 14. 23 h Ioh. 15. 26 i pſa 9. 9

helper in affliction, come. O come thou purger of vvickednes & curer of wounds. Come, thou which art the fortitude of the weak, and the ſtay of ſuch as are faling. Come thou inſtructer of the humble *k*, and the deſtroyer of the proud. Come thou louing father of the fatherleſſe, & thou merciſull iudge of the widows *l*. Come thou hope of the poore, & refreſher of thé which be ready to faint. Come thou guide of ſea-faring men, and hauen to auoid ſhipwrack. Thou ſingular glory of ſuch as liue: thou only ſaluation of thé at the point of death, come. Come O moſt holy ſpirit, come and haue mercy vpon me, knit me to thee; & mercifully grant after the multitude of thy mercies, that my ſlenderneſs may pleaſe thy greatneſs; and my weakneſs thy ſtrength, through Ieſus Chriſt my Sauiour *m*, who in

k Lu. 12. 12

l Pſa. 68. 5

m 1. Tob. 4. 12

in thy vnitie with the Father liueth and raigneth for euermore, Amen.

Chap. 10.

A deuout prayer of an humble ſeruant of God.

I Knowe Lord, I knowe and confeſs, how I am vnworthy to be loued of thee: yet art not thou vnworthy to be loued of mee. I am vnwoorthy to ſerue thee: yet art not thou vnwoorthy to haue my ſeruice. Make mee therefore woorthy of that which thou art woorthy of: ſo ſhall I be woorthy of that, of which now I am vnwoorthie. Make mee, as thy vvill is, to ceaſe from ſin, that as my duty bindes, I may ſerue thee.

Grant that I may ſo keepe & gouerne, and end my life, that I may ſleepe in peace, and reſt

in thee.

Sticke to me euen to the end, that ſleepe with reſt, and reſt with quietneſſe, and quietneſſe with euerlaſtingneſſe *a* may receiue me, Amen.

a Reue. 7. 22

Chap. 11.

A prayer vnto the bleſſed Trinitie.

BOth with heart and mouth we confeſſe, we praiſe and bleſſe thee, God the Father *b* vnbegotten: thee, God the Son onely begotten *c*: thee, God the holy Ghoſt the cõforter *d* an holy & inſeparable Trinitie, to thee be glory world without end, Amen.

b Mat. 11. 25
c Iohn 1. 14
d Ioh. 14. 16
2. Tim. 1. 17

Chap.

Chap. 12.

A confeſsion of Gods Almightineſs and maieſtie.

O Our GOD *a*, ô almightie God *b*, ô holy Trinitie, one power, and vnparted Maieſtie.

a pſa. 90. 1
b Gen. 35. 11

I praiſe thee, yea euen I the baſeſt of thy ſeruaunts, & a ſimple member of thy Church, I praiſe thee, and with a due ſacrifice of praiſe *c*, according to the knowledge and power, which thou haſt vouchſafed to impart vpō me, I glorifie thee.

c pſa. 50. 14

And becauſe I lack outward gyftes to offer, beholde that which is in me, euen the vowes of thankſgiuing *d* gladly and ioyfully doe I offer out of a good conſcience *e*, and faith vnfained.

d pſ. 116. 14
e 1. Tim. 1. 5

With mine hart therfore I do beleeue *f*, ô King of heauen *g*, and

f Rom. 10. 10
g Mat. 11. 25

and Lord of the earth, & with
h Mat. 13.32 my mouth I confeſſe, the Fa-
i Iohn 1. 18 ther, the ſonne *i*, and the holy
k Mat. 12.36 Ghoſt *k*, three in perſons *l*, yet
l Mat. 3.16 but one in ſubſtance, to be a ve-
m Ier. 10.13 ry *m* and Almighty *n* God, of
n 2. cor. 6.18 one ſimple, ſpirituall *o*, inuiſible
o Iohn 4.24 *p*, and incomprehenſible *q* na-
p 1. Tim. 1.7 ture, in which none is eyther
q pſa. 139.7 higher, or lower, or greater thā
other, but are altogether per-
r Mat 5.48 fect *r* & without deformity, big
f Iob 2. 38 without quantitie *ſ*, good with-
t Mat. 19 out quality *t*; without any time
u Eccl. 18. 1 euerlaſting *u*, without dying vn-
x 1. Tim. 1.17 mortal *x*, ſtrong, without faint-
y pſa. 7.10 neſſe, true *z* without falſhood:
z Reue. 6.10 without any abode preſent e-
a pſa. 139.6 uerie vvhere *a*; vvithout anie
place whollie euery where: fil-
ling all things without ſtretch-
ing; going euery where with-
out ſtoppe or let; paſsing ouer
all things, and yet moouest not;
abiding in all places and yet
ſtandeſt not, creating all things

with-

b without neede, gouerning all things *c* without labour, giuing beginnings to all things *d*, and yet had no beginning *e*, chaungin *g* all things *f*, and yet neuer changed *g*, in greatnes infinite *h* in power almighty *i*, in goodnes soueraigne *k*, in wisedom wonderfull *l*, in counsells terrible *m*, in iudgements righteous *n*, in cogitations secret *o*, in promise true *p*, in works holy *q*, in mercie rich *r*, toward sinners most patient *s*, toward the penitent most merciful *t*, alway the same *u*, eternall *x*, and euerlasting, & immortal *y*, & vnchangeable, who neither widenes of place maketh bigger nor straightnes lesser, nor corners wring, whose will doth not varie: nor friendship alter, who neither aduersity maketh out of quier, neither prosperitie ouer iocound, nor obliuion bringeth ought out of thy minde, nor memorie into thy,

b psa. 124.8
c Mat. 11.25
d Habac. 1.13
e prou. 8.22
f 2 pet. 3.10
g Mal. 3.6
h Iob 23.8
i psa. 115.3
k Mar. 20.18
l Wisd. 9.1
m psa. 65.5
n psa. 119.137
o psa. 92.5
p Psa. 86.15
q Esa. 6.3
r psa. 130.7
s psa. 16.15
t Ier. 18.8
u Mal. 3.6
x psa. 102.11.
y 1. Ti. 1.17

thy remẽbrance, neither things paſſed goe away, nor things to come ſucceede where thou art: with the beginning thou begãnest not; with times thou encreaſeſt not *z*, with the end thou takeſt not an end, but both before all worldes, and in the world, and world without end thou liueſt and inioyeſt perpetuall praiſe, eternall glorie *a*, ſoueraigne authority, ſingular honour, an euerlaſting kingdome, and infinite power, for euer and euer, Amen.

z Pſa. 102. 25

a 2. Tim. 4. 18

Chap. 13.

A zealous prayer wherein is declared how God the Father hath ſaued mankind, & how the word became fleſh, with a prayer for remiſſion of ſinnes.

HItherto, ô God almightie *a*, which ſeeſt & ſearcheſt mine heart *b*, hitherto I haue confeſſed the almightineſſe of thy

a Gen. 35. 10

b 1. Sam. 16. 7

of thy maieſtie, and the maieſtie of thine almightineſs: but now, as I beleeue in mine hart vnto righteouſnes *c*, ſo vvill I confeſſe with my mouth vnto ſaluatiō, how thou haſt vouchſafed to helpe mankind in the end of the world. c Ro. 10. 10

Touching thee, God the Father, thou art neuer read to be ſent: but of thy ſonne the Apoſtle writeth on this wiſe *d*, whē the fulneſſe of time was come, God ſent foorth his ſon. When he ſaith, Hee ſent, hee plainly ſheweth how he came, being ſent into the world, when beeing borne of the virgin Marie *e*, he ſhewed himſelfe in the fleſh to bee very God and perfect man *f*. d Gal. 4. 4 e Mat. 1. 18 f Iohn 1. 14

But what meaneth that principal of all the other Euāgeliſts when he ſaith *g*, He was in the world, & the world was made by him. Thither truely he was ſent g Iohn 1. 10

ſent by his humanity, where he was alway & is by his diuinitie. Which ambaſſage of his, I verily do beliewe with mine heart, and acknowledge with my mouth, was the worke of the whole ſacred Trinitie.

Now then how haſt thou loued vs *h*, O heauenly & louing Father *i*? how haſt thou loued vs, O gratious maker *k*, which haſt not ſpared thine owne Sonne *l*, but giuen him to the death for vs vngodly wretches! He was obedient to thee, euen vnto the death, yea the death of the croſs *m*, taking out of the way the hand-writing of our ſinnes, & faſtening it vpon the croſſe *n*, hee hath crucified ſin, & killed death. He onely is free among the deade *o*, hauing power to lay down his life *p*, & power to take it againe for our ſakes.

h Iohn 3.16
i Ioh. 20.17
k pſa. 100.3
l Rom. 8.32
m phil. 2.8
n Col. 1.14
o pſa. 88.5
p Ioh. 10.18

And therefore he was both a conquerour

conquerour and an oblation *a*, and becauſe an oblation, therefore a conquerour. For our behoofe hee was to thee both a prieſt & a ſacrifice: and becauſe a ſacrifice therefore a Prieſt *b*. Wel may I then repoſe a ſtrong hope in him *c*, becauſe through him that ſitteth at thy right hand *d*, making interceſsion for vs, thou wilt heale all mine infirmities *e*.

a Heb. 9. 26

b Heb 5. 5

c Col. 1. 27

d Ro. 8. 3. 4

e Eſa. 53. 5

For Lord, great be my diſeaſes, and manifold, yea manifold and very great be they. For the prince of this world, I know, & I confeſſe hath much to lay againſt me: but for his ſake that ſitteth at thy right hand *f*, euen for my Redeemers ſake *g*, in vvhom hee could finde none euill *h*, deliuer mee.

f Mar. 16. 10

g Rom. 3. 24.

h Ioh. 14. 30

For his ſake who did no ſin *a*, and in whoſe mouth there was found no guile, iuſtifie me.

a 1. Pet. 4, 22

For his ſake, who is our head *b* wherein

b Eph. 4, 15 Eph. 5. 23

vvherein there is no blemiſh, ſaue a member of his, though poore and weake.

Pardon I pray thee al my ſins, vices, faults, & offences. Indue mee with thine holy vertues; make me to liue godlie, and to continue euen to the end in good workes, according to thy will, euen for thy holy Name ſake, Amen.

Chap. 14.

A thanke'giuing of a faithfull minde vnto God for ſending his deere and onely Son to ſaue mankind.

I Might vtterly deſpaire in cõſideration of my manifolde ſinnes, & infinite offences, had not thy word, O God, beene made fleſh *a*, and dwelt among vs.

a Iohn 1.14

But now I dare not deſpaire. For if when we were enemies *b*

b Rom. 5.10

we

wee were reconciled vnto thee by the death of thy ſonne; how much more beeing reconciled, are wee ſaued by his life?

For all mine hope *c*, & al my confidence is repoſed in that pretious bloud which was ſhed for vs, & for our ſaluation *d*. In it I take heart againe, & reſting thereupon, I couet to come vnto thee, not hauing mine owne righteouſneſs *e*, but that which is through the faith of our Lord Ieſus Chriſt.

c 1. Tim. 1.1

d 1. pet. 2.24

e phil. 3.9

VVherfore, O moſt gratious & merciſull God, louer of mankinde *f*, vvhich through Ieſus Chriſt thy ſonne & our Lord *g*, euen when we were in the ſtate of damnation by reaſon of ſin *h*, haſt deliuered & ſaued vs: I thanke thy goodneſs, yea from the very bottom of mine hart I do highly thanke thee, for ſending of thy great loue *i* where with thou haſt loued vs miſerable

f Wiſ. 11. 24

g Rom. 1.4

h Rom. 5.7

i Ephe 2.4

rable wretches vnworthy al fa-
uor, the ſame thy onely begot-
k Iohn 3.16 ten Sonne *k* from thine ovvne
boſome into the world, to ſaue
1 Tim. 1.15 vs great ſinners *l*, the children
m Eph. 2.3 of wrath *m*.

I thanke thee for his holy in-
carnation and birth of his glori-
ous mother, of whō hee vouch-
ſafed to take fleſh for vs men
and for our ſaluation; that as he
was very God of God *n*, ſo hee
n Mat. 1.23 might be very man of man *o*.
o Iohn 1.14
p Luk. 22.26 I thank thee for his paſsion *p*,
croſſe, and death; for his reſur-
rection and aſcenſion into hea-
uen, & ſitting at thy right hand.
For the fortith day after his re-
q Acts 1.3 ſurrection *q*, in the ſight of his
diſciples he aſcended vp aboue
al the heauens, where he ſitting
on thy right hande, poured
a Acts 2.1 downe thy holy ſpirit *a*, accor-
b Ioh. 15.26 ding to his promiſe *b*, vpon the
children of adoption.

I thanke thee both for that
ſhedding

ſhedding of his pretious bloud wherewithall we be redeemed *c*, & alſo for his inſtituting the holie and liuelie Sacrament of his body and bloud *d*, wherewithall in thy Church wee bee daily nouriſhed, refreſhed, waſhed, ſanctified, and made partakers of one heauenly and diuine nature.

c 1.pet.1.18

d Mat.25.26

Finally, once againe I thank thee for thy great loue *e* wherewith thou haſt ſo loued vs wretches, through thine only *f*, and welbeloued ſonne *g*. For ſo thou didſt loue the world *h*, that thou gaueſt thine onely begotten Sonne, that whoſoeuer beleeueth on him, ſhould not periſh, but haue euerlaſting life. And this is eternall life *b*, that we knowe thee to be the true God, and whom thou haſt ſent Ieſus Chriſt, through a right faith, and workes agreeable to our faith.

e Eph.2.4

f Iohn 4.9

g Mar.3.17

h Ioh.3.16

b Iob 17.3

Chap.

Chap. 15.

Of the incomprehenſible good will of God the Father toward mankind.

O Pittie vnmeaſurable, O wonderfull loue! To ſaue a ſeruant, thou haſt giuen thy Sonne *a*, God was made man *b*, that wretched man might be plucked out of the power of diuells.

a Iohn 3. 16
b Iohn 1. 14

How deepely hath thy Son ô God loued man, which thoght hee did not humble himſelfe enough, if he were onely borne of the virgin Mary, vnleſſe for vs & for our ſaluation *c*, he ſhed his bloud alſo vpon the croſſe.

c 1. pet. 1. 18

He came a merciful God, he came of meere compaſsion and goodneſſe: yea to ſeeke and to ſaue that which was loſt *d*, hee did come. Hee ſought the loſt ſheepe *e*; hee ſought and found it;

d Luk. 19. 10
e Luke 15. 4

it; and like a gratious Lord and right good ſhepheard *f*, on his ſhoulders he carried it vnto his flocke.

f Ioh. 10. 11

O rare loue! ô tender kindnes! who at any time hath heard the like! who but wil be amazed at ſuch bowels of mercy! who but will woonder! who but muſt needs reioice at his aboundant loue wherewith he hath loued vs *g*!

g Ephe. 2. 4

Thou didſt ſend thy ſonne in the ſimilitude of ſinfull fleſh *h*, that of ſin he might condemne ſin, and that wee might be thy righteouſneſſe in him.

h Rom. 8. 3

For he is the lamb vndefiled *i* which hath taken away the ſins of the world *k*, aboliſhed death by his death *l*, and brought life againe by his reſurrection.

i 1. pet. 1. 19
k Iohn 1. 19
l 2. Tim. 1. 10

But what may we render vnto thee our God, for theſe ſo great benefits *m* of thy mercy? What praiſes, what thankes may wee aſcribe? Surely

m Pſ. 116. 12

Surely had we the knowledge & power of the bleſſed Angels, yet could our amends bee nothing correſpondēt to thy mercy and goodnes. And were all our members conuerted into tongues, yet ſhould wee neuer extol thee ſufficiently enough.

For thy great loue, extended gratiouſly of thy meer goodnes to vs ward, reacheth beyond all knowledge. For thy Son, O our God *n*, took in no ſort the Angels *o*, but he tooke the ſeed of Abraham; and was like to vs in all things, yet without ſinne *p*.

So that taking mans nature, not Angels vpon him; and glorifying it with the robe of holy reſurrection and immortality *q*, hee hath caried the ſame ouer all heauens, ouer all the quires of Angels, ouer all Cherubs, & Seraphins, and placed the ſame at thy right hand.

The which both Angels doe praiſe

n Iohn 17. 3
o Heb. 2. 16
p Heb. 4. 15
q Acts 1. 9

praiſe and dominions worſhip, & al the powers of heauen doe bowe *b* at man God ouer them, This verily is all mine hope, & my whole confidence. r phil. 2.

For euery of vs haue a portion of bloud and fleſh, in the bodie of Ieſus Chriſt our lord. Therefore, where a piece of my ſelf is, there, I truſt I do raigne; where my fleſh is glorified, there I know I am glorious; where my fleſh doth rule, there I perceiue I haue dominion.

And although I am yet a ſinner: yet I doubt not of this participation of grace: although my ſinnes doe hinder mee, yet my ſubſtance doth require it: and although mine offences exclude me; yet the cõmunion of nature doth not repell me.

For God is not ſo hard harted that he cã forget fleſh & bloud which he beareth, which for my ſake hee hath taken, which on my

my behalfe he requireth.

But the Lord our GOD is
f Ioel.2.13 milde & very gentle *f*, ſhe loueth his owne fleſh, his members, and his bowels.

In very God, and our ſweete gratious and moſt gentle Lord, euen Ieſus Chriſt, in whom we haue riſen aſcended now into heauen, and now ſit together in
t Ephe.2.5 the heauenly places *t*, our fleſh doth loue vs.

In him we haue the prerogatiue of our bloud: wee are his members, and his fleſh: finally
u Eph.4 15 he is our head *u*, of which the whole body dependeth.

As it is written, This now is
x Gen 2, 23 bone of my bones *x*, & fleſh of my fleſh; and they ſhall be one fleſh. And no man euer yet ha-
y Eph 5.29 ted his one fleſh *y*, but nouriſheth and cheriſheth it. This is
z Ep'i.5.32 a great ſecret *z*, but I ſpeak concerning Chriſt, and concern ng the Church, ſaith the Apoſtle.

Chap.

Chap. 16.

A thanksgiuing vnto God for his mercy extended toward man in the incarnation of his ſon Ieſus Chriſt.

I Therefore, ô Lord our God *a*, with my lippes, and with mine heart, and with all my power doe thanke thy mercie for all mercies, whereby thou haſt miraculouſly redeemed vs thy wretched ſeruants *b*, & that through the ſame thy Son our Sauiour *c*, & redeemer *d*, which was deliuered to death for our ſinnes *e*, and is riſen againe for our iuſtification, and ſitteth liuing without end at thy right hand *f* making requeſt for vs, and ſhewing mercie with thee vpon vs, becauſe of thee the Father *g* he is an eternall God, of one ſubſtance with thee in

a pſa. 90. 1

b Eph. 2. 4

c 1. pet. 2. 24

d Gal. 3. 13

e Rom. 4. 25

f Rom. 8. 34

g Iohn 8. 41

O. all

all reſpects. Whereby hee can ſaue vs at all times.

But in that he is a man, wherby he is inferiour to thee. All power is giuen to him in heauē & in earth *b*, that at the Name of Ieſus euerie knee ſhoulde bow, both of things in heauen, & things in earth, & things vnder the earth, and that euerie tongue ſhould confeſſe that Ieſus Chriſt is the Lord vnto thy glory, O God the father.

Him thou haſt ordained a iudge of quick and dead *k*. For thou iudgeſt no man *l*, but haſt committed all iudgement to thy Sonne, in whoſe breaſt are hid *m* all the treaſures of vvifedom and knowledge.

And he is the witnes and the iudge *n*, I ſay the iudge and the witnes whoſe preſence no guilty conſcience ſhal eſcape *o*. For all things are naked and open to his ſight *p*. And he which vniuſtly

b Mat. 28. 18
i Phil. 2. 10
Act 10. 42
k Iohn 5. 22
l
m Col. 2. 3
n Act. 10. 42
o 1. Cor. 4. 5
p Heb. 4. 13

iuſtly was condemned *q*, hee even hee will iudge the world with righteouſneſſe *r*, and the people in truth. q Mat. 27. 24 r Pſa. 96. 13

Wherfore I bleſſe thine holy name for euermore, and vvith mine whole heart, ô Almightie & gratious Lord, I glorifie thee for that vnſpeakable and wonderfull vniting together of thy Godhead and manhood in one perſon, ſo that one vvas not God and another man, but one and the ſame perſon was both God & man, or man and God.

But although of thy great goodnes the vvord was made fleſh *ſ*; yet neither of thoſe two natures was conuerted into another ſubſtance. ſ Iohn 1. 14

To the myſterie of the Trinitie there is not a fourth perſon, added. For the ſubſtance both of the word of God, & of man is vnited but not cõfounded; that vnto the godhead that thing

which vvas taken of vs might approach, and that thing which neuer had been, might remaine the ſame which alwaies it was.

t 1. Tim. 3. 15 O wonderfull miſtery t! ô vnſpeakable fellowſhip! ô ſtrange goodneſs of Gods mercy, euer to be marualled at, euer to bee loued! We are not woorthy to be ſeruaunts, & lo we are made the ſonnes of God, euen the u Rom. 8. 17 heires of God u, and heires annexed with Chriſt. How came this to paſs? who hath brought vs heereunto?

But, O God, mercifull Father by this thine ineſtimable goodnes mercy, and good wil, I beſeech thee, make vs worthy ſo great and ſo manifold promiſes of the ſame: thy ſonne our Lord x 1. Cor. 1. 3 Ieſus Chriſt x.

Appoint thy ſtrength, ſtabliſh O God, that which thou haſt y pſa. 68. 28 wrought in vs y; finiſh vvhat thou haſt begun, that wee may be

be able to come vnto the fulnes of thy mercy.

Make vs through thy holie spirit to vnderstand: & through thy sonne to discerne; & with due honour to reuerence this high mysterie of godlinesse: which is, how God was manifested in the flesh; iustified in the spirit; seene of Angels; preached vnto the Gentiles; beleeued on in the world; and receiued vp in glory. 1.Tim.3.16

Chap. 17.

Another thanksgiuing for the benefit of our redemption.

O Lord our GOD *a*, how much are we bound vnto thee, which be redeemed with such a price *b*; salued with such a gift *c* and preserued by so heauenly a benefit! a psa 90.1 b 1.pet.1.13 c Iohn 3.16

O how greatly are we wretches bound to feare thee; to

loue thee, to bleſſe thee, to praiſe thee, to honour thee, and to glorifie thee, ſeeing wee are ſo ſaued, ſo ſanctified, and ſo glorified of thee *d*.

d Rom 8. 30

For we are indebted to thee, both for all that wee can doe, and for all our life *e*, and for all our wiſedome *f*. And who hath any thing of himſelfe not from thee *g*?

e Act 17. 28
f Iam. 1. 17
g 1. Cor. 4. 7

Wherfore, O Lord our God, from vvhom euery good gift dooth proceed, euen for thine owne ſake, and for thine holie name ſake, giue vs grace of thy goods and gifts to ſerue thee, and in truth to pleaſe thee, and euermore for ſo great benefits of thy mercy to thanke thee.

For, by none other means can wee either ſerue or pleaſe thee but by thy owne gift. For euery good giuing and euery perfect gift, is from aboue *h*, and commeth downe from the Father

h Iam. 1. 17

ther of lights, with whom is no variablenes, neither ſhadowing by turning.

O Lord our God *k*, ô gratious *l* God; ô good *m* God; ô God Almightie *n*; God whoſe nature can bee neither vttered by wordes, nor contained in any place *o*; God Creator of all things *p*, and the Father of our Lord Ieſus Chriſt *q*, which haſt from thine owne boſome ſent the ſame thy beloued Sonne *r* into the world for our common welfare *ſ*; to take our nature vp' on him *t*, that he might giue vs his: and be, as perfect God of thee his Father, ſo perfect man of his mother, a very God & a verie man, yet but one and the ſame Chriſt, both eternall and temporall, immortall and mortall, a Creator and a Creature, ſtrong and weak, a conquerour and conquered, a nouriſher and nouriſhed, a ſhepheard and a

k Ioh. 20. 17
l Pſa. 5. 3
m Mat. 19. 17
n 2. cor. 6. 18
o Iob 23. 8
p Gen. 1. 1
q Gal. 1. 1
r Mat. 3. 17
ſ 1. Tim. 1. 17
t Iohn 1. 15

ſheepe; temporally dead, and yet liuing eternally with thee, who promiſed to his friends a citty of life; and ſaid to his diſciples, Whatſoeuer you ſhall aske the Father in my name *u*, hee will giue it you.

u Ioh.16 23

By the ſame high Prieſt *x*, & right Biſhop *y*, and good ſhepheard *z*, who hath offered him ſelfe for a ſacrifice, giuing his life for his ſheepe; I beſeech thee, euen by him which ſitteth at thy right hand *a*, & maketh requeſt for vs, our redeemer *b*, and aduocate *c*, I ſay of thy mercy & goodneſſe, I humbly beſeech thee, O moſt gentle, moſt louing and moſt gratious God, louer of mankind *d*, giue mee grace with the ſame thy ſonne, and the holy ghoſt, in all things to bleſſe thee, and with much ſorrow of hart to glorifie thy Name; finally, giue mee a fountaine of teares with great reuerence

x Heb 8.1
y Heb. 9. 11
z Ioh.10.20
a Rom. 8. 34
b 1.pet.1.18
c 1.Iohn 2 1
d Iob 3.16

reuerence and feare. For they haue power to giue alike, whose substance is all one.

But forsomuch as a corruptible body *e* is heauie vnto the soule: quicken me, I pray thee, by thy spurs: and make me valiantly to perseuere in thy precepts, and praises day & night *f*. Make mine heart hot within me *g*: and in my musing, let the fire be kindled.

And because thy beloued and only son hath said, No man can come to me *h*, except the father which hath sent me draw him; and againe, No man commeth vnto the Father but by mee *i*, I pray and humbly beseech thee, drawe mee alwayes vnto him, that he at length may bring me vnto thee, euen thither where hee is sitting at thy right hand *k*, whereas life euerlasting *l*, and euerlasting blessednes is, where as perfect loue, & no feare is *m*;

e Wis. 9. 15

f Psa. 35. 27

g Psa. 39. 3

h John 6. 44

i John 14. 6

k Rom. 8. 30

l Reue. 7. 15

m Reue. 21. 4

whereas day alway, & one ſpirit of all is; whereas ſouereigne and ſure ſecuritie, and ſecure quietneſſe and quiet ioyfulnes, and ioyful bleſſednes, and bleſſed euerlaſtingnes, and euerlaſting happineſs, and the happy
n Reue. 22.4 ſight *n*, and praiſing of thee is without end; where thou with him, and he in the communion of the holy ſpirit, liueth & raigneth a God for euer and euer Amen.

Chap. 18.

A moſt godly prayer vnto our Sauiour Chriſt.

a Eph. 5. 2
b Col 1. 27
c Iohn 1. 4
d Iob 14. 6
e 1. pet. 2. 24
g Luk. 2. 32

O GOD Chriſt, thou moſt kinde louer of mankinde *a* mine hope *b* the light *c*, the way *d*, the life *e*, the ſaluation *f*, the honour and the glory of all thy people *g*: Call into thy remembrance for vvhoſe ſake thou wouldſt indure and ſuffer bands *h*,

bands *h*, the croſſe *i*, wounds *k*, death and the graue *l* I beſeech thee, for whoſe cauſe, hauing ouercome death after three daies thou roſeſt againe *a*, appearedſt to thy Diſciples *b*, inſtructing their wauering mind; and fortie daies after thy reſurrectiō thou aſcendedſt into heauen *c*, where thou liueſt, & ſhalt reigne for euermore *d*.

h Mat. 27. 2
i Mar 15. 15
k Ioh. 19. 34
l Ioh. 19. 42
a Mat. 28. 5
b Mar. 16. 14
c Luk. 24. 51
d Reue. 4. 8

Thou art my God, a liuing *e*, and a true GOD *f*, mine holy Father, my louing Lord *g*, my puiſſant Prince *h*, my good ſhepheard *i* mine only maſter *k*, my beſt helper *l*, my faithfulleſt friend *m*, my liuing bread, mine euerlaſting Prieſt *n*, my guide vnto my coūtry, my true light, *o* my holy ſweetnes *p*, my ready way *q*, my noble wiſdom *r*, my pure ſimplicitie, my peace making quietnes *ſ*, my ſure ſafetie, my good portiō *t*, mine eternal ſaluatiō *u*, my great mercy *x*, my mightie

e Rom. 8. 34
f Mat. 4. 7
g Act. 7. 59
h Reue. 4. 9
i Ioh. 10. 11
k Mat. 23. 8
l Heb. 13. 6
m Ioh. 15. 15
n Iohn 6. 35
o Heb. 7. 24
p Iohn 1. 4.
q phil. 3. 7
r Ioh. 14. 6
ſ 1. Cor. 1. 30
t Eph. 2. 14
u Rom. 8. 32
x Heb. 2. 9

mighty patience, my vnſpotted
k Heb. 9. 14 ſacrifice *k*, mine holy redemp-
l 1. Cor. 1. 30 tion *l*, my ſtrong hope *m*, my
m Col. 1. 27
n Ro. 5. 8 perfect charitie *n*, my true re-
o Ioh 11. 25 ſurrection *o*, mine euerlaſting
p Iohn 14. 6 life *p*, my bleſſed ioy and con-
q 1 cor. 13. 12 templation *q*, continuing euer-
r Reue. 7. 15 more *r*.

Vnto thee do I pray, cry, and bend my ſute, that throgh thee I may walke, vnto thee I may come, in thee I may reſt, who art the way, the truth, and the
s Iohn 14. 6 life *s*, beſide whom, no man commeth vnto the father.

t pſa. 42. 2 For I deſire thee *t*, a moſt gracious and a glorious Lord, the very brightneſſe of the fathers glory, which ſitteſt vpon the Cherubins, and beholdeſt the deepes, which art the true light
u Iohn 1. 4 *u*, the light inlightening, the laſting light, whom the verie
x 1. pet. 1. 12 Angels deſire to behold *x*.

Lo mine hart is before thee; expell the darknes of the ſame, that.

that more fully it may bee indued with the cleerneſſe of thy light.

Giue me thy ſelfe, ô my God, reſtore mee thy ſelfe: loe, I loue thee, and if not intirely inough, I would loue thee more. I can by no meanes diſcerne how much I lack of louing thee as I ſhould, that my life may runne into thine armes, and be at no time alienated, till it be hid in the ſecret place of thy countenance. Notwithſtanding, this doe I know, that ill is it with me without thee, ô lord, not onely outwardly to my body, but alſo inwardly to my ſoule. For all plentie, being not my God, is but pouerty.

But the good, which no way can be altered neither into the better or worſe, thou alone art *y*, which art ſimple alone *z*, to whom it is not one thing to liue, and another to liue happilie;

y Mal. 3. 6
z pſa. 86. 10

ly; but thou art thine own happines. But thy creature to whō it is one thing to liue, and another to liue happily, can aſcribe both his life and his bleſſed life, to none other thing, but onely to thy mercy. And therefore we ſtand in neede of thee, but not thou of vs. For were not wee at all, nothing were wanting to thy felicitie, which thou art. So that wee haue great cauſe to cleaue vnto thee our lord God, that throgh thy continual help we may lead an holy, godly, & vpright life.

For by reaſon of the weight of our wickednes, we are drawne
p Wiſ. 15. 15 downeward *p*: but through thy gift wee are inflamed, and carried vpward, we burne, and we goe, we doe mount, and aſcend in our harts, & wee ſing a ſong of degrees, with thy good fire we burne, and we goe forward.

Whither doe we now aſcend

vpward

vpward vnto the peace of Ieruſalem. For I reioyced, whē they ſaid vnto mee, We will go into the houſe of the Lord *q*. There hath he placed vs, we wil good that vviſhe nothing elſe, but there to abide for euermore. q pſa.122.1

But forſomuch as while we are in the bodie, wee be abſent from thee *r*, O Lord, wee haue here no continuing cittie *ſ*, but we ſeeke one to come; and our freedome is in heauen: therefore through thy grace I do enter into the cloſet of my heart, and there doe I ſing the ſongs of loue to thee, O my King and my God, fetching vnſpeakable ſighings in this houſe of my pilgrimage *t*, where I ſing out thy righteouſneſſe. And calling Ieruſalem into mind, I ſtretch the ſenſe of mine heart toward the ſame, euen toward Ieruſalem my country, Ieruſalem, I ſay my mother *u*; & alſo toward thee her. r 2.Cor.5.6 ſ Heb.13.14 t pſa.119.54 u Gal.4.26

her king, her inlightener, her father, defender, protector and gouernour, her pure and ſtrong delight, her conſtant ioy and al goodnes elſe what ſoeuer *g*. For thou art the ſoueraigne and the true happineſſe. From whence I will not be turned away, vntil in the peace of that my deere mother, whereas the firſt fruits of my ſpirit are, thou gather all that I am from ſcattering and deformitie, & ſo conforme and confirme mee for euer: O my God and my mercy.

g 1. Cor. 2. 9 Reue. 7. 15

Chap. 18.

A longing after the ioyes in Heauen.

O Lightſome and glorious houſe of GOD, I haue loued thy goodnes, and the place where the glory of the Lorde God, who both enioyeth and hath created thee, doth dwel *a*. In

a pſa. 26. 1

In mine exile I ſigh after thee both night and day, mine hart longeth, my mind coueteth, & my ſoule deſireth to come vnto the ſocietie of your happineſs.

My prayer vnto him which hath made me is, that he would poſſeſſe me in thee, becauſe hee hath made both me *b* and you. For I deſire your holy fellowſhip, and wonderful glorie, not for any merit of mine owne: but I truſt to attaine thereunto through the price of his bloud, namely of Ieſus Chriſt, wherby we be redeemed *c*.

b Gen. 1. 26

c 1. pet. 1. 18

I confeſſe I haue gone aſtray like a loſt ſheep *d*, and haue too long dwelled out of my natiue ſoile, and am far away caſt from the face of the Lord my God into this blindneſſe of baniſhment, where driuen out of the ioyes of Paradiſe, I bewaile with my ſelfe daily the miſery of my captiuity, and ſing a wofull

d pſa. 119. 176

full ſong with great lamentation, when I remember you, O Mother Ieruſalem *p*, while my feet do but ſtand in thy courts, O ſacred and comely Zion, and I am not able plainly to looke into thy inner palaces.

p Gal.4.6

Notwithſtanding, I haue good hope vpon the ſhoulders of my good ſhephard *q*. thy Creator, to be brought backe vnto thee, that I may triumph again with that vnſpeakable ioy, wherewithall they be cheered which dwell with you before God his maieſtie *r*, and our Sauiour Chriſt, which hath abrogated through his fleſh the hatred *ſ*, and pacified all thinges both which are in heauen, & which are in earth by his bloud *t*. For hee is our peace which made of both one *k*, & ioyning the two contrarie walles together, hath promiſed that hee wil giue the euerlaſting felicity of your happineſs

q Luke 15.5

r Reue. 22.5

ſ Ephe.2,15

t Col.1.14

k Ephe.2.14

pineſs in himſelfe, after the like manner and meaſure, when he ſaid, They ſhal be like the Angels of God in heauen *l*.

l Mat. 22. 30

Chap. 20.

A bewailing of the miſeries of this life.

O My Lord, I am euen wearie of this life, and of this troubleſome pilgrimage *m*.

m pſa. 39.12

This life is a miſerable life *n*, a tranſitory *o* life: an vncertaine life *p*, a labourſome life *q*, a polluted life *r*, a life which is the miſtreſſe of wickednes, the Queene of pride, repleniſhed with error and miſeries, not to bee called a life, but a death, wherein euery moment we die, both by ſundry defects of nature, and manifold diuerſities of deathes.

n 1 ohn 4.1
o 1 om 6 12
p 1. Ch. 29.15
q Gen. 3.17
r Gen. 6.5

Can we therefore call it a life that

that wee liue in this world? the which both humours puffe vp and ſorrowes pluck downe, & heat withereth, and the aire infecteth; which both eating maketh fat, and faſting maketh leane: mirth maketh diſſolute, ſadneſſe conſumeth, care ſhorteneth, ſecuritie dulleth: wealth maketh proude, pouerty bringeth out of heart, youth extolleth, age crooketh, ſicknes breaketh, ſorrow depreſſeth: and after all theſe things commeth raging death, and bringeth an end at once to all the ioyes of this miſerable life! which beeing paſt, a man wold not think it had euer been at all.

This vitall death, and mortall life, albe it be repleniſhed with theſe and other myſteries, yet a griefe to tell, how many doth it catch with her ſnares? hovv many be deceiued by her falſe promiſes?

And

And although it be ſo deceitfull and bitter of it ſelf, that his blindeſt louers cannot chooſe but perceiue the ſame, yet with her golden cup which ſhe carieth in her hand, ſhe maketh infinite companies of fooiſ vtterly drunke.

Oh happie are they, and thoſe very rare which auoide her familiaritie *g*, which deſpiſe her momentanie pleaſure, and her companie, leaſt with the periſhing deceiuer, they alſo bee compelled to periſh. g 1.Ioh.2.15

Chap. 21.

Of the felicity of that life which God hath prepared for ſuch as loue him.

BVt, O thou life, which God hath prepared for them that loue him *f*, thou art a liuely life, a bieſſed life *g*, a ſeeure life *h*, a goodly life, a pure life, a chaſt life f 1.Cor.2.9 g Reue.7.15 h Reue.21.4

life and an holy life, a life ignorant what death meanes, voide of ſorrow, a life without ſpot, without griefe, without trouble, without corruption, without perturbation, without change and alteration, a life repleniſhed with all goodlines & glory, where neither aduerſary to impugne, nor inticement of ſin is to carry away, but perfect loue, no feare is where the day laſteth euer, and one ſpirit of all is: euen where God is beholden face to face *a*, & with this food of life the mind is fedde abundantly.

a 1.cor.13.12

It doth me good to meditate of thy glorie; thy good thinges doe exceedingly delight mee. The more I remember, the more I long for thee. Greatlie doe I deſire, maruilouſly am I delighted with the ſweet memorie of thy name. It dooth mee good therefore, to lift vp the

eyes

eyes of mine hart, to ſtir vp the ſtate of my mind, to bend mine affection towards thee.

Truly it doth me much good to talk of thee, to hear of thee, to write of thee, to conferre of thee, to read euery day of thy glory & bleſſednes, and to meditate often of that I read: that ſo at leaſt wiſe from the heats, perills, and ſweatings of this mortall & tranſitory life; I may paſſe vnto the delectable coole of the lucly ayre, and ſo when I goe to ſleep, may ſomwhat lay downe my weary head in thy boſome.

For which cauſe I walk many times into the pleaſant fields of the holie Scriptures, where I plucke vp the goodly greene hearbs of ſentēces by pruning: eate them by reading: chaw them by vſing, and lay them vp at the length in the high ſeat of memory by gathering thē together,

gether, that ſo hauing taſted thy ſweetneſſe, I may the leſſe perceiue the bitterneſſe of this miſerable life.

O thou moſt happy life, O right bleſſed kingdome, voide of death *e* euerlaſting: where no times ſucceed by ages, where the cõtinual day without night hath none end, where the conquering ſouldier ioyned to that ioyfull quier of angels, & crowned with the crowne *f*, of euerlaſting glorie, doth ſing to his God a ſong among the ſongs of Zion.

e Reue.21.4

f 1.pet.5.4

Oh that I might, my ſinnes being pardoned, and this burthen of the fleſh laide away foorthwith, O that I might enter into thy ioies *g* to enioy euerlaſting reſt, that I might paſſe into the goodly & glorious wals of thy citie, to receiue a crown of life at the hands of my Lord *h*, that I might bee among that holy quier,

g Mat.25

h Reue.2.10

quier, that I might ſtand with the bleſſed ſpirits before the maieſtie of the Creator *i*, that I might behold the preſent coũtenãce of Christ *k*, that I might ſee that Soueraigne, and vnſpeakeable, and vncompaſſed light: and finally, that I might be neuer touched with any feare of death *l*, but reioyce euerlaſtingly for the gift of perpetuall incorruption.

i Reue. 22
k 1. Cor. 13
l Reue. 2

Chap. 22.

Of the happineſs of the good ſoule hence departed.

HAppy is the ſoule vvhich departing from the earthly body, goeth directly into heauen: ſecure it is and quiet, and feareth neither enemies nor death *a*. For it enioyeth continually thy preſence *b*, ô God, and vnceſſantly beholdeth the moſt glorious Lord, whom

a Reue. 21. 4
b 1. Cor. 13. 12

ſhee hath ſerued and loued *c*,
c 1.Cor.12.9 and whom now at the length
ful ioyfully and glorioufly ſhee
hath attained vnto.

And this glory of ſo great
bleſſedneſs, neither time ſhall
diminiſh, nor any wicked per-
d Mat.6.19 ſon take away *d*.

The daughters of Zion haue
ſeene her, and counted her
e Sal.ſong 6.8 bleſſed *e*, euen the Queens and
the concubines haue prayſed
her, ſaying;

Who is ſhe that commeth vp
f Sal.ſong 8.5 out of the deſert *f*, abounding
in pleaſure, leaning vpon her
welbeloued?

Who is ſhee that looketh
g Sal. ſong 6.9 forth as the morning *g*, faire as
the moone, pure as the ſun, ter-
rible as an army with banners?

How cheerefully goeth ſhee
out, haſteneth, runneth, when
all amazed, ſhee heareth her
beloued, ſaying vnto her on
h Sal. ſong 2.10 this wiſe *h*: Ariſe my loue, my
faire

faire one, and come away. For behold the vvinter now is past: the raine is changed and gone away.

The flowers appeare in our earth: the time of the singing of the birds is com, & the voice of the turtle is heard in our land. The fig tree hath brought forth her yong figges, and the vines with their small grapes haue cast a sauour: arise my loue, my faire one; and come away.

My doue that art in the holes of the rock, in the secret places of the stairs, shew me thy sight, let me heare thy voice, for thy voice is sweete, and thy sight comely.

Come away my chosen, my faire one, my Doue, mine vnspotted one, my spouse come away, and I will put thee into my beddechamber: because I haue longed after thy beauty.

Come away, that thou maist

triumph in my preſence with mine Angels, whoſe companie I haue promiſed thee.

After many perils & labors *i* cõme away, enter into thy maſters ioy *k*, the which no man ſhall take from thee *l*.

iActs 14.22

kMat. 25. 12

lIoh. 16. 22

Chap. 23.

A prayer vnto Ieſus Chriſt, that he would vouchſafe in troubles to helpe vs.

OH, happy are all thy Saints, O Chriſt, which haue paſſed ouer the ſea of this mortalitie, and attained vnto the Hauen of perpetuall quietneſs *a*, ſecuritie and peace, where they are at reſt, and alway ioyful and merry.

aIſa. 35. 10

Wherefore of thy tender loue I beſeech thee ò Chriſt, who art without care of thy ſelfe, bee carefull of vs, vvho needeſt not to care for incorruptible glory,

haue

haue thou a consideration of our manifold miseries *b*. b Reue.7.5

O our God, who hast chosen a people to thy selfe *c*, and endued them with glory, making them both immortall of thine immortality, & ioyfull through thy blessed sight *c*, I beseech thee, be thou alwaies mindfull of vs, & helpe vs, who as yet in the salt Seas of this life are tossed with the surges about vs. c Rom.8.30 c 1.cor.13.12

O thou goodly gate, who art raised into a maruailous highnes, helpe vs vile pauement lying much beneath thee.

Giue vs thine hand, and raise vp such as lie vpon the ground, that vvaxing strong out of weakenes, wee may be made couragious in battell.

Make thou *d* intercession for vs continually, and vncessantly pray for vs wretches, and most negligent sinners, that through thy prayers, we may be conioy- d 1.Tim.2.5

ned to the holy company of Saints: for otherwiſe wee ſhall neuer be ſaued.

For alas, wee are very frayle weakelings of no courage, creatures giuen to the ſeruice of the belly and fleſh, hauing in vs almoſt no ſparke of vertue.

And yet placed vnder thy cõfeſsion ô Chriſt, wee are borne by the vvorde of the Croſſe through this great & wide ſea *e*, wherein are things creeping innumerable, both ſmall beaſts and great: wherein the moſt cruel Dragon is *f*, alway prepared to deuour vs *g*, wherein be the dangerous rocks, Scilla and Charibdis, with other ſuch like innumerable thinges, whereby the heedleſſe and wauering in faith *h*, make ſhipwrack.

e pſa. 104 ver. 25

f Rene. 12. 9

g 1. pet. 5. 8

h Lam. 2. 6

Wherfore, O Chriſt, pray for vs: ô good Chriſt, pray thou, we ſay for vs, that throgh thy good praiers

prayers and merits, we may deſerue (ſhip & merchandiſe being ſaued) to attaine vnto the port of perpetuall ſaluation, quietneſs, peace, and ſecuritie, which neuer ſhall haue end. Amen.

Chap. 24.

A deſire of the ſoule after the ſupernall Ieruſalem.

O Mother Ieruſalem *a*, the holy Cittie of God *b*, and the deerely beloued ſpouſe of Chriſt *c*, after thee dooth mine heart couet; and my ſoule exceedingly is in loue with thy beautie.

a Gal.4.26
b Reu.21.10
c Eph.5.23

Oh how comely, how glorious, how honourable art thou! thou art all faire, and there is no ſpot in thee *d*.

d Sal.ſong 4.7

Triumph & reioyce, O beautiful daughter of the Prince; for the king hath a pleaſure in thy faireneſs *e*, and loues thy good-

e pſa.45.12

ly perſonage, ô thou fairer then
f pſa. 45. 2 the children of men *f*.

But what is thy welbeloued, ô thou faireſt among women *g*, of the welbeloued? my welbeloued is white & ruddie, the chiefeſt often thouſand.
g Sal. ſong 5. 9

Like as the apple-tree among the trees of the foreſt *h*, ſo is my welbeloued among the ſonnes of men. Vnder his ſhadow had I delight; loe now I ſit, and his fruit is ſweet vnto my mouth.
h Sal. ſong 2. 3

My vvelbeloued put in his hand by the hole of the doore *i*, and mine heart was affectionated toward him.
i Sal. ſong 5. 4

In my bed by night I ſought him that my ſoule loued *k*, I ſought and found him: I hold and will not let him goe, vntill he bring mee into my mothers houſe, into the chamber of her that conceiued me.
k Sal. ſong 3. 1

For there thou wilt giue mee thy teares moſt aboundantlie, and

and perfectly, and wilt ſatisfie mine hart with a maruailous ſatietie, ſo that I ſhal neither hunger nor thirſt any more *l*. l Reue. 7. 25

Oh, happy ſhall my ſoule be, yea happy and alwaies happie ſhall I be, could I once get to behold thy glory, thine happines *m*, thy beauty, thy gates & thy walles *n*, and thy ſtreets, & thy manifold manſions *o*; thy noble Citizens, & thy mightie King in maieſtie *p*. m 1. cor. 2. 9 n Reue. 21. 23 o Iohn 14. 2 p 1. Cor. 13. 12

For thy walles are of preti us ſtones *q*; thy gates of the richeſt pearles *r*, and thy ſtreets of the pureſt gold *ſ*, vvherein is ſung the ioyfull Halleluiah *t* without intermiſsion; thy manifolde buildings are founded vpon ſquared ſtones, builded vpon Saphires, incloſed with golden walles, whereinto none ſhall enter, but the cleane, & in it no vnclean perſon ſhal inhabite *u*. q Reue. 11. 18 r Reu. 21. 21 ſ Reu. 21. 21 t Reue. 19. 1 u Reue. 21. 7

Beautiful art thou become, ô

x Gal. 4. 26 mother Ieruſalem *x*, and ſweet in thy comforts, no ſuch thing is in thee, as wee ſuffer in this world, and as we behold in this wretched life.

There is neither darknes nor night, nor any change of times y Eſay 35. 10 in thee *y*.

There ſhineth not in thee either the light of the candle, or the brightnes of the moone, or the glitteringneſſe of the ſtars: but the God of God, light of light, euen the ſunne of righteouſneſs euermore doth lighten thee. The white and vnſpotted lambe, is thy pure and cleere light, thy ſunne, thy cleerneſſe, and euerlaſting contemplation z 1. Cor 13. 12 *z* of this moſt glorious king is all thine happineſſe.

He is the king of kings in the mids of thee; and you are his miniſters about him.

There be the ſinging quires of a Reue. 5. 15 Angels *a*, there the companies of

of ſupernal cittizens *b*. there be the ſolemnity of al which haue returned from this woſull peregrination vnto thy ioyes. b Ephe. 2. 19

There bee the prudent Prophets, the 12. Apoſtles *c*, the victorious hoſt of infinite Martyrs *d*; and the ſacred conuent of holy confeſſors there *e*. c Reu. 21. 14 d Reue. 7. 14 e Reu. 12. 11

There be both vpright men, and holy matrons, which haue ouercome the pleaſures of this world, and the weakeneſſe of ſex: there be thoſe yong men, and maidens, which haue ſpent their time in godly conuerſation.

There be the ſheep *f* & lambs that haue eſcaped the ſnares of of this world, where they now triumph in their ſeuerall manſions: the glory of each particular man differeth, but common is the ioy of them all. f Mat. 23. 32

There ful and perfect charitie doth raigne *g*: for God there is g 1. cor. 13. 13

h1.cor.15.28 is all in al. *h*, whom they doe
i Reue.22.4 alwaies beholde *i*, and by beholding him, continually they burne the more in loue toward him.

They loue, & they praiſe him, they praiſe, and they loue him: all their worke is to praiſe God without ending, without fainting, without toyling.

O happy, yea, and euermore happy ſhall I be, if after the reſolution of this mortall body, I may heare thoſe celeſtial ſongs of melodie, which are ſung vnto the praiſe of the eternall
k Heb.11.16 King, by thoſe citizens of the ſupernall country *k*, & by the companies of the ſpirits.

Happy then, yea much happie ſhould I bee, might I bee counted woorthy to ſing thoſe ſongs, and to wait on my King, my God, and my Captaine: to behold him in his glory, according as he hath promiſed, ſaying

ing *l*, Father, I will that they whom thou haſt giuen me, bee with me euen where I am, that they may beholde the glorie, which I had with thee, before the foundation of the world. l Ioh. 17. 24

And in another place *m*; If any man ſerue me, let him followe me: for where I am, there ſhall alſo my ſeruant bee *n*. And a- gaine, He that loueth me, ſhall be loued of my fa- ther, and I will loue him, & will ſhew mine own ſelf to him. m Ioh 12. 26 n Ioh. 14. 21

Chap.

Chap. 25.

A Pſalme concerning the glory of Paradiſe, paraphraſtically made vpon the words of Saint Auguſtine.

VNto the well of life endleſſe,
My ſoule, a-drie, my ſoule doth
Wherein it lies in great diſtreſſe, (thirſt,
The fleſh her Iaile ſhe would haue birſt,
She ſtirs ſhe ſtriues ſhee ſues amaine,
Her countrey to enioy againe.
Her preſent caſe while ſhe doth mourne,
Subiect to griefe, ſhe thinks vpon
The glorious ſtate ſhe had beforne,
Which now through ſin is quite ygon,
The euils wherein we be toſt,
Bring into minde the bliſſe we loſt.
For who can tell what ioy it is a,
For to enioy the ſouerain peace b
Where the foundation of houſes
With pretious ſtones c riſe & increaſe?
With gold the rooſes are all ſet out:
With gold the parlours ſhine about.

a 1.Cor. 2.9
b phil. 4.7
c Reue. 21.19

Of

Of iewels only pretious,
This goodly building erected was:
The ſtreet whereof is glorious,
Paued with gold as ſhining glaſſe d. d Reu. 21. 21
There is not ſlime, there is no lane,
Their is no ſickneſſe for to paine e, e Reue 22
No winter cold, no ſummer hot,
At no time there do men annoy,
Freſh roſes alway may be got,
The ſpring alway men there enioy,
The ſaffron red the lilly white,
The baime giues ſent, man to delight.
The fields are freſh, the ſeed doth ſpring
With hony ſweet the riuers flow,
The pleaſant odur comfort bring,
And ſauours good from ſpices go,
The apples alway hang on tree,
And euermore the woods greene be.
The Moone doth riſe, ne yet incline,
Nor ſtars, nor ſunne, do alter race,
The Lamb continually doth ſhine
In that ſame towne and bleſſed place.
There is no time, nor any night f, f Reue. 22. 5
But euermore the day is bright.
For all the ſaints ſhine glorioufly,
As doth the ſunne g, euen they ſo doe, g Mat. 13. 34
After the triumph mutually,
They ſing together on a row,

And

And make report with hearts all glad,
Of euery fight which they haue had.
Th'are freed from sin, & rid from strife,
Of bloud and spirit: the flesh and eke,
The minde enioy the spirituall life,
And each one thing do thinke and seeke.
There is none offences to molest,
They now possessing perfect rest.
Full gladly they do mention make,
Being rid from change of former case,
And comfort much they alway take, h Reue. 22.4
Of pleasant truth seeing the face h.
Hence liuely ioy from liuing spring:
There being rid they skip and sing.
They noble, strong they iocond are,
From troubles now they be set free.
The healthfull there righ well do fare:
And youth dreads nought old age to see.
Hence too, & hence they spring & last,
For frailty now is gone and past.
Their state diuine doth vp swallow,
The mighty force of death so fell,
God knowing all things they which know
All other things must know right well.
For each mans heart to each mans sight
Is ope. In one they doe delight.
One thing they loath, one thing they like,
Their heart and mind, and will are one:

Albeit

Albeit they are not crownd alike, (done:
For theſe good deeds vvhich they haue
Loue worketh ſo that each mans bliſſe,
To all men due, and common is.
The Eagles meete where carcaſſe lies i, i Mat. 24. 28
That holy ſoules with Angels good,
May be renued in the skies:
In euery place they eate one foode:
They filed are, and yet do craue (haue.
They would thoſe things the which they
Yet haue they nought though ful they be
Their hunger doth them moue nothing.
They eate and that full greedily,
And eating prickes them to eating.
The pleſant ſongs expell ſad feares,
And Organ pipes do pleaſe the eares.
Due praiſe they yeeld vnto the King,
Through whom they do triumph in bliſſe,
O happy ſoule is ſuch, ſeeing
Before the Lord it preſent is;
And from his ſeat with look full bold,
How earth is ruled doth behold,
And how the ſtarres, the ſun and moone
With planets all their place do keep.
After my fight, O let me ſoone
Approch vnto this fellowſhip.
O Chriſt, my ſute do thou regard,
Of ſtriuers who art the reward,

And

And make me to receiue a part
Of that ſame bliſſe which they poſſeſſe.
Giue ſtrength that with courageous hart
I may endure the fight endleſſe.
That battell fought, I then may finde
Long life, thee Chriſt, euen to my minde.
Amen.

Chap. 26.

The praiſe which the ſoule continually doth aſcribe vnto GOD through the contemplation of his ſupernall bleſſednes.

MY Soule, praiſe thou the Lord *a*, & al that is within me praiſe his holy name.

a pſa.103.1

My ſoule, praiſe thou the lord and forget not all his benefits. Praiſe the Lord, al ye his works in all places of his dominion, my ſoule praiſe thou the Lord.

Praiſe we the Lord, whō angels praiſe *b*, dominiōs adore *c*, powers do reuerence, to whom the Cherubins, and Seraphins, continually do cry *d* Holy, Holy, Holy.

b Reue.7.11
c phil.2.9
d Eſa.6.3

Ioine

Ioyne we therfore our voices to the voices of the holy Angels: and according to our habilitie, let vs praise the God which we both haue. For they whose eyes euermore be fixed vpon the Lord, vvhom they beholde, not through a glasse darkly *e*, but face to face, they doe most purely and without ceasing praise the Lord.

e 1. Cor 13 ver. 12.

But who can, yea so much as in thought comprehend, much lesse in words expres, what an infinite multitude of those blessed spirits, & celestiall powers are in the presence of the Lord God almighty! Or what continuall ioy they receiue by the sight of God! what euerlasting mirth! what heat of loue, not to their griefe, but to their delectation! what a desire is in thē of the sight of god with satiety, & a satiety with desire, in whō neither desire ingendreth grief, nor

nor ſatiety bringeth loathing! How bleſſed they are by cleauing to thy ſoueraigne bleſſednesse! how they be made light, ioined to the true light! Finally, alway beholding the vnchangable Trinity, they be conuerted into an vnchangeable nature! But vvhen ſhall we be able to comprehend the glorious condition of the Angels, when we are not able to ſearch out the nature of our owne ſoules?

What is this thing which can quicken the fleſh, and yet voluntarily cannot bind it ſelfe to holy cogitations! what kind of thing is this which is ſo ſtrong, and yet ſo weake; ſo ſmall, and yet ſo mighty, that it ſearcheth out the ſecrets of God, and beholdeth celeſtiall things, which for mans behooſ is well known to haue through ſharpneſſe of wit, inuented the knowledge of many ſciences? what kinde of

of thing is this then vvhich knoweth ſo much of other things, and yet is vtterly ignorant how it ſelfe was made?

For although much be ſpoken doubtfully of ſome, cõcerning the beginning of the ſoule: yet we finde how it is a certaine intellectuall ſpirit, made through the power of the creator; liuing euerlaſtingly in her kind, quickening the mortal body which it ſuſtaineth: ſubiect to alteration: prone to forgetfulneſſe, which feare many times troubleth, and mirth puffeth vp.

O ſtrange thing, moſt worthie to be wondred at! of God the Creator of all things *f*, who is incomprehenſible *g*, & vnutterable, all doubtfulneſſe laid apart, wee read great things and very marueilous, we ſpeak, and write alſo: yet whatſoeuer wee ſay, either of Angels, or of the ſoules of men, we cannot ſo eaſily

f Gen. 1.1

g 1. Kin. 8.27

ſily approue the ſame.

But omit we theſe things, and mount we; leaue we, and ouerpaſſe we whatſoeuer is created, and let vs direct the eies of our faith vpon him who hath made all things.

Wherfore I wil make degrees of aſcenſion in mine heart: and therby moũt vp vnto my ſoule, and by my ſoule & vnderſtanding aſcend vnto my lord, who abideth aboue ouer mine head.

Let whatſoeuer is either viſibly ſeene, or ſpiritually imagined, with a ſtrong hand be far away remooued from the ſight of mine hart & mind: onely let the pure vnderſtanding, going on plainly, attaine ſwiftly vnto him, who is the creator both of Angels *h*, and of ſoules *i*, and of all things beſide *k*.

h pſa. 143. 1
i Gen. 1. 26
k Gen. 1. 1

Bleſſed is that minde which forſaketh bale things below: & ſeeketh after hie things, which maketh

maketh a neſt in the rocke, and frō the high cliffe with Eagles eies beholdeth the ſun of righteouſneſſe.

For nothing is ſo goodly, and ſo cōfortable, as with the ſight of the mind, and deſire of heart to behold the very Lord alone, and after a maruailous manner inuiſible to beholde the inuiſible /: and ſo to taſt another, not this ſweetneſs; and to ſee another, not this light. /: 1.Tim.1.17

Becauſe this light, which is incloſed in a place, is ended by time, & changed by the interruption of nights, and is common with vs to vvormes and beaſts; and to ſay the truth, in compariſon of that ſoueraigne light, cannot bee called light indeed, but night rather.

Chap.

Chap. 27.

What it is to hold, and to behold God in part, and how wee are to conceiue of God.

AND although that Soueraigne and vnchangeable eſſence; that true light, that laſting light, that light of Angels can be ſeen of none in this life (for that preheminence is reſerued for the Saints in celeſtiall glorie:) yet firmely to beleeue, and to vnderſtand, & to marke, & zealouſly to couet for the ſame, is after a ſort to hold, and to behold the ſame.

Let thy voice therefore ſoued aboue the Angels; and let man with an intentiue mind behold God, & praiſe him with words as well as he can.

For it is meete that the creature do praiſe his Creator: becauſe he hath made vs to praiſe him.

him *a*, who ſtãdeth not in need of our praiſe. a Eſa.43.7

And he is an incõprehenſible vertue wanting nought *b*, great is our Lord God and all ſufficient to himſelfe, great alſo in his power, his wiſdom is infinite *c*. Great is our Lorde God, and much to be prayſed *d*. b 2. Mac. 14 ver. 35 c pſa.14.5 d 1.Chr.16 25

Him therefore let the mind loue, the tonge praiſe, the hand write; and in theſe holy cogitations let the faithful ſoule wholy exerciſe her ſelfe. e Deut.6.5

With theſe pleaſant iuncats of celeſtiall contemplation, let the zealous man, & the beholder of heauenly matters refreſh himſelfe day by day, that beeing fatned with this celeſtiall foode, he may crie with a great voice, he may cry from his hart root, with gladnes he may cry, and with a moſt earneſt deſire of the mind, ſay on this wiſe.

Chap. 28.

A prayer expreſsing the manifold properties of God.

O Moſt high *a*, moſt holy *b*, moſt mighty *c*, moſt mercifull *d*, moſt righteous *e*, moſt ſecret *f*, preſent *g*, beautifull *h*, and moſt ſtrong God *i*.

Stable *k*, incomprehenſible *l*, inuiſible *m*, yet beholding all things *n*, immutable *o*, yet altering all things *p*, immortall *q*, vnplaced *r*, vnmeaſured *ſ*, vncõprehended *t*, without end *u*.

Ineſtimable *x*, vnutterable *y*, wonderfull *z*, vnmooueable *a*, mooving all things, vnſearchable *b*, vnſpeakable, feareful and terrible *c*, to be honoured *d*, ſerued *e*, worſhipped *f*, and reuerenced.

Neuer yong and neuer old *g*, renuing al things *h*, rooting out the houſes of the proud, yet marke

a Tob. 4. 11
b Eſa. 6. 4
c Gen. 17. 1
d pſa. 145. 9
e pſa. 11. 5
f Mat. 6. 4
g Eccl. 15. 18
h Sal ſong ver. 5. 10
i pſa. 24. 8
k pſa. 50. 1
l pſa. 139. 7
m 1. Ti. 1. 17
n Eccl. 23. 19
o Mal. 3. 6
p Pſ. 102. 25
q .Ti 6. 16
r Iob 23. 8
ſ Bar. 3. 24
t pſa. 139. 7
u Lam. 3. 19
x Exo. 15. 15
y Iob 11. 7
z pſa. 145. 6
a pſa. 102. 24
b Rom. 11. 33
c Deut. 7. 21
d Mal. 1. 6
e pſa. 33. 8
f Deut. 9. 13
g pſa. 90. 1
h Wiſ. 7. 27

marke they not ſo much.

Alwaies working *i*, and yet euer at reſt: gathering, and yet neuer wanting; bearing vp all things *k* and yet not burdened; filling all things *l* & yet not included; the creator *m*, protector, nouriſher *n*, and maintainer of all things. i Iohn 5. 14 k Heb. 1. 3 l 1. Reg. 8. 27 m Gen. 1. n Pſal. 104. 27

Seeking *o*, when thou lackeſt nought; louing *p*, yet not enflamed; iealous *q*, & yet vnmooued: thou repenteſt *r*, & yet art not grieued; thou art angry *ſ*, and yet not diſquieted. o Luk. 15. 4 p Wiſ. 11. 23 q Exod. 20. 5 r Gen. 6. 6 ſ Pſal. 79. 5

Thou changeſt thy works *t*, but not thy counſell *u*, thou receiueſt what thou findeſt not, and neuer loſeſt: t Wiſ. 7. 27 u Pſa. 33. 11

Thou art neuer poore, yet art thou glad when thou getteſt at no time couetous, yet exacteſt vſury.

Many are bountifull to binde thee vnto them, yet who hath ought which is not thine *x*? x 1. Cor. 4. 7

Thou payeſt debts, owing
y Mat.18.27 nought, thou forgiueſt debts *y*,
and thou forgoeſt nothing.
z 1.Tim 6.13 Thou quickeneſt all things *z*,
a Iohn 1.1 thou haſt created all thinges *a*,
b Eccl.16.18 thou art euery where *b*, and e-
uery where whole.

Thou maiſt bee vnderſtood,
c 1.Tim.1.17 but not ſeene *c*, and art no
d pſa. 139.7 where wanting *d*; yet art thou
farre from the cogitations of
e pro. 15.15 the wicked *e*.

There art thou, where thou
ſeemeſt not to bee: for where
thou art not to ſhew fauor, thou
art to execute vengeance.

Thou toucheſt all things, yet
not all alike; for ſome thinges
thou toucheſt, that they may
onelie bee, and not liue, per-
ceiue and diſcerne:

Some thinges thou toucheſt
that they may liue, and haue
ſenſe, but not diſcerne:

And ſome things alſo thou
toucheſt, that they may be, and
perceiue

perceiue, and diſcerne too.

And although at no time thou art vnlike to thy ſelfe; yet toucheſt thou diuers things diuerſlie.

Thou art preſent alwaies euery where, yet art thou hardly to be found out.

We follow thee ſtanding, yet can we not lay hold vpon thee.

Thou poſſeſſeſt all things *f*, fillest all things *g*, compaſſeſt all things, ouerpaſſeſt all things, and beareſt vp all things *h*.

f Pſa. 50.9
g Pſa. 139.7
h Heb. 1.3

And yet thou beareſt not of one part, and of another art ouerpaſſed, neither of one part filleſt thou, & of another compaſſeſt; but in compaſsing thou filleſt, and filling compaſſeſt, in bearing thou ouerpaſſeſt, and in ouer-paſsing beareſt: Againe, thou teacheſt the hearts of the faithfull *i*, without noyſe of words.

i Eſa. 54.13

Thou reacheſt frō one end to

k Wiſ. 8. 1 another mightily *k*, & comely dooſt thou order all things.

Thou art neither inlarged by
l pſa. 102. 24 places, nor changed by times *l*.

Neither is there any receſſe, or acceſſe vnto thee, but thou dwelleſt in the light that none
m 1. Ti. 6. 16 can attaine vnto *m*, whom neuer man ſaw, neither can ſee.

Abiding in thy ſelf quiet, thou goeſt about the whole world, euery where, beeing altogether all whole euery where.

For thou canſt neither be cut nor diuided, becauſe thou art
n Deut. 6. 4 truly one *n*; nor yet be brought in parts, in as much as al whole thou keepeſt the whole, filleſt the whole, lighteneſt and poſſeſſeſt the whole.

The bottomleſſe depth of this myſterie, neither the mind of man can conceiue, nor the tongue of Orators expreſs, nor the moſt learned bookes in any librarie, make euident. Were

the vvhole world repleniſhed with books, yet could not thine vn'peakeable knowledge bee vttered, becauſe thou art indeede vnutterable: thou canſt by no meanes be either written or concluded, beeing the fountaine of Gods heauenly light and the ſun of eternall brightneſſe.

For thou art great vvithout quantity; and therfore vnmeaſurable, good without qualitie, and therefore indeed and ſoueraignly good, yea, to ſay the truth, there is no good but thou alone *o*, whoſe will is a worke, and whoſe will is ability. o Mat. 19.16

Who haſt of nothing created al things *p*, the which thou madeſt, euen onely becauſe thou wouldeſt. p Gen. 1.1 Heb. 1.1

VVho poſſeſſeſt all thy creatures without any lack; gouerneſt them without labour, and ruleſt them without paine, for

there is nothing eyther of thinges on high, or of thinges belowe, that can diſturbe the order of thy gouernment.

Who art in all places without any place: and containeſt all thinges without encloſure, and remaineſt euery where *q*, without ſeat or motion.

q Ecc. 23.18

Who neither art the authour of ſin *r*, (which thing only thou canſt not do *ſ*, who canſt do all things *t*) neither haſt thou been ſory for ought which thou haſt done, neither art thou diſturbed vvith any commotion of the mind, nor haſt any loſſe by the deſtruction of the vvhole world.

r Eccl. 15.20
ſ pſa. 113.5
t Exod. 6.3

Who neither commendeſt *u*, nor commandeſt wickednes *x*, who at no time lyeſt *y*, becauſe thou art the euerlaſting truth *z*.

u pſa. 5.4
x Ecc. 15.20
y Rom. 3.4
z pſa. 117.2

By whoſe goodneſs we were created *a*, by whoſe iuſtice we are puniſhed *b*; by whoſe mercy we

a Gen. 1.26
b Dan. 9.4

we are ſaued *c*. c pſa. 103. 1

For vvee are to worſhip in ſteed of God, nothing *d*; be it celeſtiall, or of the ſubſtance of the fire, or earthly, or elſe howſoeuer ſenſible. d Exod. 20. 3

For thou art what thou art *e*, and changeſt not *f*. To whom chiefly belongs that which the Greeks call *On*, the Latins *Ens*, becauſe thou art alway the ſame *g*, & thy yeeres ſhall not faile. Theſe, & many mo things haue I learned of the holy mother the Church *h*, whereof through thy grace I am made a member. Of her haue I learned how thou thou alone *i*, and true God *k*, both haſt no body *l*, and alſo art not ſubiect to paſsions: and how nothing of thy ſubſtance or nature is any way violable, or changeable, or cõpoũded or created; and therfore certain it is, that thou canſt neither bee perceiued by any bodily e Exod. 3. 14 f Mal. 3, 6 g pſ. 102. 27 h Iohn 4. 26 i pſa. 89. 10 k Iohn 17. 10 l Iohn 4. 24

dilie eyes *m*, nor couldeſt euer be ſeene in thy proper nature, of anie mortall man *n*.

m 1.Ti.1.17

n Ioh.1.18

For hence it may euidently be gathered, that where angels do now behold thee, there we alſo after this life ſhal ſee thee *o*.

o Reue 21.4

Nay, the very angels neither are able to ſee thee as thou art in thy ſelfe.

Nay, to cõclude, the almightie Trinitie is knowne to none, but to thy ſelfe onely.

Chap. 29.

Of the vnitie of perſons, and pluralitie in God.

AND thou, an vnitie of the God-head, thorough the pluralitie of perſons manifold, art in number infinite, & therefore meaſurably vnmeaſurable, and waightilie vnweighable.

For we acknowledge no beginning of the ſoueraign goodneſſe,

neſſe, the which thou art, of whom, through whom, in who all things: but through participation thereof, we ſay all good things are *a*.

a 1. Cor. 4.7 Iames 1.17

For thy diuine eſſence hath alwaies been, and yet is without matter, although it lacke no forme, to weete, informed, the forme of formes, the moſt enformed forme, the which while thou imprinteſt as a ſeale to euery particular thing, thou makeſt them doubtleſſe to differ from thy ſelfe without any eyther of thy augmenting, or diminiſhing, but whatſoeuer is in the world, it is thy creature *b*.

b Iohn. 1. 3.

O ſimple Trinity, and triple vnity, God whoſe almightineſs both poſſeſſeth, & ruleth, and repleniſheth all thinges which thou haſt created.

Neither in ſaying how thou filleſt all things, meane we that they containe thee, but rather that

that thou cõtainest thẽ, neither by parts fillest thou all thinges, nor yet may it be thought, that euery thing according to the greatneſſe of the portion it hath, receiueth thee, that is, the greateſt thing more, and the ſmalleſt thing leſſe: thou rather being in al things, or more truly all things in thee *c*, whoſe omnipotency includeth all things, neither can any man finde a way to eſcape thy power *d*.

c Act. 17. 28

d pſa. 139. 7

For whoſoeuer hath not thy fauour, can by no meanes auoid thy diſpleaſure, as it is writtẽ *e*; Neither from the Eaſt, nor frõ the Weſt, nor from the South, but God is the iudge: & againe *f*, Whither ſhall I goe from thy ſpirit, or whither ſhall I go frõ thy preſence?

e pſa. 75. 6

f pſa. 139. 7

The immenſitie of thy diuine greatneſſe is this, that we know thee to be within al things, not as included, and without all things,

things, yet not excluded. And therefore thou art within, that thou maiſt containe all: and therfore without, that al things may be comprehended within the immenſitie of thy circumſcribed greatneſs.

So thē by that thou art within, thou art known to be a creator: by that thou art without, wee perceiue how thou art the gouernour of all things.

And leaſt al things which are created, might bee vvithout thee, thou art within, and without that all things may be included of thee, not by locall greatneſſe, but by thy mightie preſence, who art euery where preſent, and all things preſent before thee *g*: although ſome vnderſtand theſe thinges, yet ſome doe not. g Ecc 15. 18

The vnity thē of thine inſeparable nature, cannot haue ſeparable perſons; becauſe as thou art

art a Trinitie in Vnitie, and an Vnitie in Trinitie, ſo can you not haue a ſeparation of perſons.

Sometime indeed thoſe perſons are particularly named *h*: but ſo thou vvouldeſt, O God the Trinity, declare thy ſelfe inſeparable in perſons, that there is no name in any one perſon, but may be referred vnto another, according to the rule of relation.

h Mark. 3. 16

As the father vnto the ſonne, and the ſonne vnto the father: ſo hath the ſonne true relation both vnto the Father, and the holy Ghoſt.

Alſo thoſe names which ſignifie either thy ſubſtance, O God, or perſon, or power, or eſſence, or elſe what, which properly is called God, do equally agree to all the perſons: as great God, almighty, eternall, and generally all things, which naturally

naturally are ſpoken of God.

So that there is no name of nature, which may ſo agree vnto thee God the Father, but the ſame alſo may fitly be referred vnto the ſonne and holy ghoſt.

Wee ſay that thou the Father art naturally GOD, ſo is the Sonne naturally GOD, and the holy Ghoſt naturally God, and yet not three Gods, but one God naturally, the Father, the Sonne, and the holy Ghoſt.

And therefore, O God holy Trinitie, in perſons thou art inſeparable, in ſenſe are they to be vnderſtood, thogh in ſound you haue ſeparable names: for you receiue no plurall number in the names of nature.

For hereby it is declared, how the perſons in the holy Trinity which is one *i*, very God *k*, cannot be diuided, for that the name of euery perſon, reſpecteth alway another perſon.

i pſa. 86. 10
k Iohn 17. 3
1. The. 1. 9

If

It I ſay the Father, I point vnto the Sonne: and if I name the Sonne, I preſuppoſe a father; if I mention the holy ſpirite, I muſt neceſſarily vnderſtand of whom hee is the ſpirit, namely of the Father and the Sonne.

For this is the true faith, proceeding from ſound doctrine: this vndoubtedly is the Catholike and right faith, which God of his goodnes hath taught me in the boſom of the mother Church *l*.

l Gal. 4. 26

(* * *)

Chap.

Chap. 30.

A zealous prayer to the blessed Trinitie.

WHerefore, ô Lord, my faith, which thou hast giuen mee to my saluation, calleth vnto thee.

For the faithfull soule liueth by faith *a*; he enioyeth in hope *b*, what one day hee shall behold in thee.

a Rom. 1. 17
b 1. cor. 13. 12

O my God, vnto thee crieth my pure conscience, and the sweet loue of my faith, which the darknes of ignorance being driuen away, thou hast brought vnto the knowledge of the truth which also thou hast plucked from the foolish bitternes of this world, and made comfortable & pleasant to mee through thy sweet loue.

Vnto thee, ô blessed Trinitie, doth the cleere voice, and sincere loue of my faith call, which

which nouriſheth the ſame frō the cradle, thou haſt inlightened alway by the light of thy grace; and confirmed mightily in me through the inſtructions of our mother the Church.

Vnto thee, do I cal, O happy, and bleſſed, and glorious, and ſingle Trinitie, Father *c*, and Sonne *d*, and holy Ghoſt *e*.

God *f*, Lord *g*, and Comforter *h*, loue, grace, & communion *i*, the begetter *k*, the begotten *l*, the renuer *m*:

The verie light of the verie light *n*, the verie illumination:

The ſpring, the floud, & the watering:

Of one, all: thorough one, all; in one, all things:

Of whom *o*, through whom, in whom are all things.

The liuing life, the life from the liuing, the quickner of ſuch as liue *p*.

One of himſelfe; one of one:

c Mat. 28.25
d Iohn 3. 16
e 2 cor. 13.13
f Deut. 6. 4
g Deut. 6. 13
h Ioh. 10. 16
i 2. cor. 13.13
k Heb. 1. 4
l Act 13. 53
m Tit us 2. 5
n Iohn 1. 4
o Act. 17.28
p Iohn 5.21

one

one of two.

A being of himſelfe, a being of another: a being from both. The Father is truth *q*, the Son truth *r*, & the holy Ghoſt truth *ſ*: So that the Father, the word, and the Comforter are one eſſence *t*, one power, one goodneſs, and one bleſſedneſs, of whom, through whom, and in whom, are all thinges bleſſed, whatſoeuer things are bleſſed.

q 1. Ioh. 5. 9
r Iohn 14. 9
ſ 1. Iohn 5. 6
t 1. Iohn 5. 7

Chap. 31.

How that God is the true and the ſoueraigne life.

O GOD, the true and the ſoueraigne life, of whom, through whom, & in whom all things doe liue *a*, whatſoeuer things doe liue truely, and in happy ſtate.

a Act. 17. 28

O God, euen goodneſſe & godlineſs: from whō *b*, through whom, & in whom are al good and

b Iam. 1. 18

and godly things, which are good and godly.

God, whoſe faith quickneth, hope erecteth, and loue linketh vs; God, who haſt commanded vs to pray vnto thee *c*, and makeſt thy ſelfe to be found, & openeſt to him which knocketh.

c Mat. 7. 7

God, whom none forgoeth, but the deceiued, none ſeeketh, but the admoniſhed *d*, and no man findeth, but the purged *e*.

d Ioh. 6. 44
e Mat. 5. 8

God, whom to know, is life *f*: whom to ſerue, is to raigne, and whome to loue, is the ſaluation and ioy of the ſoule.

f Iohn 17. 3

Thee, both with my lips, and with mine heart, & with all my ſtrength, I do praiſe, bleſſe, and worſhip, to thy clemencie and goodneſſe I doe yeeld humble thanks for all thy benefits, and to thy maieſtie do I ſing, Holy, Holy, Holy *g*.

g Eſay 6. 3

O bleſſed Trinitie, I beſeech thee vouchſafe to come into me

mee and to make mee a meete temple for thine holineſſe.

I do pray the father through the Sonne, I pray the Sonne through the Father; I pray the holy Spirit by the Father and the Sonne, that all wickedneſſe may be ſet far away from mee: and that all the holy vertues may be implanted within me.

O infinite God, of whom, through whom, and in whome are al things made, both viſible and inuiſible *h*, which incloſeſt thine outward works, & filleſt thine inward: gouerneſt them aboue, & beareſt them below *i*, keep mee the worke of thine hands *k*, which truſt in thee, and hope only in thy mercie. Keepe mee I beſeech thee, both heere and euery where: now and alway, within and without, before and behind, aboue and beneath, rounde about, ſo that there be no place for the ſnares of

h Col. 1. 16

i Heb. 1. 3

k pſa. 100. 3

of the enemie againſt me.

l Gen. 35. 12 Thou art God almighty *l*, the keeper and protector of al that

m pſa. 18. 30 truſt in thee *m*, without whom none is in ſafety, no man is free from danger.

Thou art God, & beſide thee

n Deu. 4. 39 there is none other *n*, eyther in heauen aboue, or in earth be-low; which dooſt great things

o Iob 5. 9 and vnſearchable *o*, & maruel-lous things without number.

Meete it is that thou be prai-ſed, that thou be honoured that thou bee magnified with com-mendations:

To thee the whole troupe of Angels, to thee the heauens & all the powers doe ſing, & con-tinually yeeld praiſes, as crea-tures to the Creator, ſeruaunts to the Lord, ſouldiers to their King.

Euery creature doth extoll, & euery ſoule doth glorifie thee the holy, & vndefiled Trinitie.

Chap.

Chap. 32.

A forme of thankes giuing vnto God.

TO thee the holy & humble men of heart *a*, to thee the ſpirits and ſoules of the righteous; to thee do all the ſupernall citizens, together with all the orders of bleſſed ſpirits, yeeld humble praiſe and glory, and exalt thee aboue all things for euer. a Song of the three children, ver. 87

O Lord, gloriouſly and honourably doe thoſe heauenly citizens adorne thee with praiſes. Man alſo, the moſt excellent among thy creatures, doth magnifie thee.

Yea, & I too a miſerable ſinner doe exceedingly deſire to praiſe thee, & greatly do I loue to loue thee aboue all things. b pſa. 7. 1

O my God *b*, my life *c*, my ſtrength *d*, and my praiſe *e*, giue me c pſa. 42. 8 d pſa. 18 e pſa. 118

me grace to praiſe thee.

Put thy light in my heart, & thy word into my mouth; that both mine heart may think vpon thy glorie, and my tongue ſing out thy praiſes euery day *f*. But for ſo much as praiſe is not ſeemely in the mouth of a ſinner *g*, & I am a man of polluted lips *h*: purge mine heart I beſeech thee, from al iniquity *i*, ſanctifie mee both within and without, O almighty ſanctifier, and make me worthy to ſound forth thy praiſe.

f pſa. 71. 8

g Eccl. 15. 9
h Eſa. 6. 5
i pſa. 51. 7

Receiue in good part from the hand of the heart, and from the loue of the mind, receiue, I pray thee, the ſacrifice of my lips, & let it be acceptable in thy ſight, and aſcend vp vnto thee like a ſweete ſmelling ſauour.

Let thine holy memorie, and thy bleſſed ſweetneſſe poſſeſſe my whole ſoule, and raui h me with deſire of inuiſible things.

Let

Let my ſoule I beſeech thee, paſs from viſible vnto inuiſible: from terreſtrial vnto heauenly, vnto eternall from tranſitory things: let it paſſe, I ſay, and ſee thy wonderfull viſion.

O eternal verity *k*, & true charity *l*, and deer eternity *m*, thou art my God *n*, vnto thee doe I ſigh, after thee doe I couet, on thee do I think, vnto thee doe I deſire to come night and day: whoſo knoweth thee, knowes the truth *o*, knoweth eternity. Thou, ô truth, beareſt the preheminence aboue all things, whom we ſhall behold euen as thou art *p*, that when this blind and mortall life is paſſed away, wherein it is ſaide vnto vs, Where is thy God *q*? And I ſay Thou art my God *r*.

k pſa. 117. 2
l 1. Iohn 4. 8
m 1. Ti. 1. 17
n pſa. 31. 14
o Iohn 14. 6
p 1. Iohn 3. 2
q pſa. 42. 3
r pſa. 31. 14

Somewhat I breath after thee when I poure out my ſoule vnto thee in the voice of ioy and confeſsion, as one that maketh

good cheere,& keepeth a feaſt, and as yet is penſiue, becauſe it ſlideth back, and becommeth a deepe, or more truely perceiueth it ſelfe as yet to bee a verie deepe indeed.

My faith vvhich thou haſt inflamed in the night before my
ſpſa 43.5 feete, ſaith to it, Why art thou caſt down my ſoule ſ; and why art thou diſquieted within me? wait on God; his word is a lan-
t Psa 119.115 torne vnto my feet t. Wait and perſeuere, vntill the night, euen the mother of the wicked, bee gone away, vntill the wrath of God (whoſe children we ſome-
u Ephe.2.3 time were u) be paſſed avvay. For wee haue bin ere this dark-
x Eph.5.8 nes x, vntill this ſtreame of waters ſlowe away, wee carry yet the remnants in the body dead in reſpect of ſinne, vntil the day doe riſe, and ſhadowes depart; wait on God, in the morning I ſhall ſtand before him, and behold

hold, and alwaies praiſe him.

In the morning I will direct me vnto thee *y*, and behold the health of my countenance, euē my God, who ſhal quicken our mortal bodies *z*, becauſe of the Spirit dwelling in vs, that now wee may be light *a*, while yet we are ſaued by hope *b*, and are the children of light, and the children of the day *c* not of the night, neither of darkneſſe.

For we were once darknes *d*, but are now light in the Lord, and yet through faith *e*, not as we ſhall be. Hope that is ſeene is no hope *f*.

O Lord, that immortall people of thine Angels doe praiſe thee: and the celeſtiall powers doe magnifie thy Name *g*, who haue no neede either to reade this our Scripture, or to knowe thee the holy & ſingle Trinitie.

For they alwaies behold thy face *h*, where they read without

y Pſa. 5. 3

z Rom. 8. 11

a Ephe. 5. 8
b Rom. 8. 24

c 1. Theſ. 5. 5

d Ephe. 5. 8

e 1 cor. 13. 12

f Rom. 8. 24

g Eſay 6. 1

h Mat 18. 10

ſyllables of time, what thine eternall pleaſure is: they read, they chooſe, and they loue: yea, alwaies they read, and what they read, they forget not.

By chooſing and louing, they read this conſtancy of thy couſell, and their booke ſhall at no time be ſhut & folded, becauſe thy ſelfe art, and wilt euerlaſtingly be this to them.

O much bleſſed are thoſe heauenly powers, that can religiouſly and purely vvith an exceeding delight and vnſpeakable ioy magnifie thee with praiſes!

Thence they praiſe, whence they reioyce, for ſo much as alwaies they behold that which offereth them continuall occaſion both to praiſe and reioyce.

But we, preſſed downe with the waight of fleſh, and placed farre away from thy countenance *k* in this exile *l*, & diſtracted

i Wiſ. 9. 15
k 1. Cor. 13
l Heb. 11

cted through varieties of the world, wee alas are not able worthily to praiſe thee, throgh faith wee praiſe thee, not of perfect knowledge *m*. m 1.Cor. 13 12

But thoſe angelicall ſpirits praiſe thee of knowledge *n*, not through faith: for our fleſh is the cauſe, why wee praiſe thee otherwiſe then they doe. n Mat. 18.10

Notwithſtanding, albeit we ſing praiſes to thee after diuers ſorts, yet thou art but one God *o*, Creator of al things *p*, to whō is offered the ſacrifice of praiſe both in heauen & in earth: but one day wee ſhall come vnto their companie, with whom alwaies we ſhal ſee thee *q*, and praiſe thee without ceaſing. o Deut. 6.4 p Gen. 1.1 q 1.cor 13.12

Now then, ô Lord, grant that while I doe liue in this fraile body, both mine hart, and my tongue, and all my bones may glorifie thee, and ſay *r*, Lord, who is like vnto thee! r pſa. 33. 10

Exod. 6. 3
t Mat. 3. 16

Thou art God almightie ſ, whom three in perſons t, yet but one in the ſubſtance of the God head, wee ſerue and worſhip, namely, the Father vnbegotten, the Sonne onely begotten of the Father u, the holy Spirit both proceeding from, and remaining in them both, an holy & a ſingle Trinitie, one God almightie.

u Iohn 3. 16

Which when wee were not, diddeſt mightily make vs x, & vvhen through our owne default vvee were loſt, mercifully and maruelouſly haſt deliuered vs y.

x Gen. 1. 26

y Pſa. 103. 1

Oh ſuffer vs not to prooue either vngratefull for ſo great benefits, or vnwoorthy ſo manifold mercies.

Vnto thee do I pray, ſue, and beſeech: increaſe my faith, increaſe mine hope, yea, and increaſe my loue alſo.

Through that ſame thy goodneſſe,

neſſe, make vs to be euermore ſtable in faith z, and fruitfull in al good works a, that by a right faith, & workes agreeable vnto faith, wee may come through thy mercy vnto euerlaſting life, where, ſeeing thy perfect and full glory euen as it is b, we may worthip thy maieſtie, & being made woorthy to beholde thy glorie, ſing:

z Col. 1. 23
a Col. 1. 10
b 1. cor. 13. 12

Glorie to the Father which hath made vs c, glorie to the Sonne who hath redeemed vs d, glory to the holy Ghoſt that hath ſanctified vs e, glory to the ſoueraigne and ſingle Trinitie, whoſe workes are vnſeparable, and whoſe kingdom hath none end f.

c pſa. 136. 1
d Gal. 3. 13
e Rom 15. 16
f Reu. 11, 15

Vnto thee belongeth al praiſe, all commendation, al honour: bleſsing, and loue, honour, and power, and might be vnto thee our God for euermore g, A-men.

g Reu. 7. 12

Chap. 32.

A complaint, that man is not moued in hart through contemplation, when as the Angels, who ſee God, tremble thereat.

PArdon, ô Lord, ô mercifull God pardon, pardon and ſhew mercy, forgiue mine ignorance, and my great imperfection.

O reiect mee not, for that I dare be ſo bold with thee, who am thy ſeruaunt; not thy good ſeruant, whom would I vvere, but thine vnprofitable & euill, & therefore very euil, becauſe I preſume without any cõtrition of the hart, and flouds of teares, and without due reuerence and feare, to praiſe, bleſſe and vvorſhip thee our almightie *a* God, terrible, and much to be feared *b*.

a Gen. 17. 1

b Deut. 15. 1

For if the angels in honouring and

and praiſing thee doe tremble, filled with a marueilous reioycing: why do not I, whē I come into thy preſence to praiſe thee and to offer ſacrifice, why doe not I euen quake at the verie heart, why bluſh I not in countenance, why do I not ſtammer in my ſpeech, and why ſhedde I not plentifull tears from mine eyes?

Alack, I would, but I am vnable, becauſe I cannot doe as I would. Hence it is that I maruell much with my ſelfe, while with the eyes of my faith I beholde thee, vvho art very terrible.

But who can do this, without the helpe of thy grace? for it is thy mercie which doth ſaue vs all *c*.

c Rom. 9. 23

O wretch that I am, how ſenſeleſſe is my ſoule become, that it is not much diſmaied, while it ſtandeth before God, and ſoun-

deth out his praiſes!

O wretch that I am, how is mine hart hardened, that mine eyes doe not poure out euen flouds of teares, while I fellowe ſeruant reaſon before my Lord *d*, & a man with God *e*: a creature with the Creator: I, who am made of the ſlime of the earth *g*, with him who hath created all things of nothing *h*.

d Mal. 1.6
e Exod. 20.1
f pſa. 100.3
g Gen. 1.26
h Heb. 1.1

Behold, ô my Lord, I place my ſelfe before thine eyes, and what I thinke ſecretly of my ſelf in mine hart, I make others to know.

But O God, who art rich in mercie *i*, and liberall in thy rewardes, giue me of thy riches, that through them I may ſerue thee. For none otherwiſe can wee either ſerue or pleaſe thee, but of thy gift *k*: pierce, I beſeech thee, my fleſh with thy feare: let mine hart reioice, that I may feare thy name.

i Eph. 1.4
k Iam. 4.17

Oh

Oh that my ſinfull ſoule did ſo feare thee, as did that holie man, who ſaide, Gods puniſhment was feareful vnto me *l*. l Iob.31.23

Wherefore, O God, who art the giuer of all good things *m*, giue mee among thy praiſes a well of teares, together with a pure heart & ioyfull mind; that lauing thee perfectly, and lauding thee worthily, in the verie palate of mine heart, I may perceiue, taſte, & ſauor, how ſweet thou art and pleaſant, O Lord: as it is written, Taſte yee and ſee how gratious the Lord is *n*, bleſſed is the man that truſteth in him. m Iam.1.17. n Pſa.34.8

Bleſſed is the people that can reioyce in thee *o*: bleſſed is the man whoſe ſtrength is in thee *p* & in whoſe heart are thy waies in the vale of tears, in the place which he hath appointed. o Pſa.89.15 p Pſa 84.5

Bleſſed are the pure in hart *q* for they ſhall ſee God. q Mat 5.8

Bleſſed

Bleſſed are they which dwell in thine houſe O Lord for euer
r Pſa. 84, 4 and euer, they wil praiſe thee r.

Chap. 34.

A prayer verie forceable to moue the mind vnto Religion, and the loue of God.

O Ieſus, who art our redemption a, our loue and deſire,
a Gal 4.1
b Iohn 8. 41 God of Gods b, helpe mee thy ſeruant. Vpon thee doe I call, vnto thee doe I cry from the very bottome of mine hart. For thee do I cal into my ſoule, O enter thereinto, and ioyne it to thee, that thou maiſt poſſeſs the ſame without ſpot or wrin-
c Ephe, 5.27 kle c.

For a moſt cleane Lord, muſt haue a cleane habitation.

O then ſanctifie me thy veſſel
d Iob 10.8 which thou haſt made d, purge me from all wickedneſs, fill me with thy grace, & being repleniſhed,

niſhed keepe me ſo, that I may bee a meete temple for thy dwelling both here & for euer.

O moſt good, moſt gratious, louing, deere, mightie, deſired, pretious, amiable, and glorious God, thou art to me than honie ſweeter, than milke or ſnow fairer, than nectar more pleaſant, than gold & iewels more pretious, and dearer than all the wealth and promotions of the world. 1. Cor. 3. 16

What doe I ſay, O my God, mine onely hope & ſo infinite mercy? what do I ſay, O happy and quiet ſweetnes? what do I ſay, when I ſay theſe things? I ſay what I am able, but I ſay not all that I ſhould, would to God I could ſay, as the melodious quiers of Angels do ſay!

Oh how vvillingly would I poure out my ſelfe wholly in thy praiſes! how deuoutly with out ceaſing would I ſing forth

thoſe

thoſe Pſalmes of heauenly muſicke, vnto the laud and praiſe of thy name, in the midſt of thy congregation!

Notwithſtanding, becauſe I cannot do ſo, ſhal I be ſtil woe to them which talk not of thee who openeſt the mouth of the dumbe *f*, and makeſt the tongs of babes eloquent. Wo to them which talk not of thee, for they which babble much are dumb when they ſing not thy praiſes.

f Wiſ. 10.1

Who can praiſe thee worthily enough, O vnutterable power and wiſedome of the Father!

And albeit I can not finde words, wherewithall I may ſufficiently expreſſe the almighty, and all skilfull words: yet vntill thou call me vnto thee, where I may praiſe thee as I ſhould, & ought, I will ſay that I am able. Wherefore, mine humble requeſt is, that thou wouldeſt reſpect, not that which I now do

ſay,

ſay, but that vvhich I deſire to ſay.

For indeed, I doe mightily deſire to ſpeake of thee as I ought and as becommeth me, becauſe to thee praiſe, to thee Pſalmes, to thee all honour, and glory is due *g*. g 1.Ti.1.17

Then knoweſt thou, ô God, who knoweſt the ſecret cogitations of the hart *h*, thou knoweſt how to mee thou art more acceptable & deere, then either heauen, or earth, or any thing contained in Heauen or earth. For I doe loue thee aboue Heauen, and aboue earth, and more than any thing which is in heauen or earth: yea for the loue of thy name, no tranſitorie thing doubtleſſe is to be loued *i*. h pſa.7.9 Act.14.8 i 1.c.1.7 31

O my God exceedingly do I loue thee; and more and more I deſire to loue thee.

Grant I beſeech thee, that I may loue thee euermore, not onely

onely as I would, but alſo as I ſhould, that thou only maiſt be in my thought & meditation. Of thee let mee meditate in the day time and ceaſe not, of thee let me think in the night when I am a ſleepe: with thee let my ſpirit reaſon, and my ſoule let it talke with thee.

With the light of thine holie cõtemplation let mine hart be inlightened, that through thy direction I may go frõ ſtrength vnto ſtrength *k*, & ſo at length behold thee the God of Gods in Sion, whõ now I ſee indeede through a glaſſe darklie *l*; but then face to face, where I ſhall know thee euẽ as I am known. Bleſſed are the pure in hart *m*: for they ſhall ſee God. Bleſſed are they which dwell in thine houſe *n*, O Lord, for euer and euer they will praiſe thee.

k pſa. 84. 7

l 1. cor. 13. 12

m Mat. 5. 8

n pſa. 84. 4

Wherfore by all thy mercies wherewithall we be deliuered from

from euerlasting damnation *o*, I beseech thee, O Lord, mollifie mine hard and stonie, and flintie and iron heart, with thine holy & mighty oyntment: and through the fire of cõpunction make me at all houres to seeme a liuing sacrifice in thy sight *p*. o Rom. 9.23 p Rom. 18.8

Cause mee to haue alwaies a contrite, and an humble heart, with a floud of teares in mine eyes.

Cause me from the bottome of mine heart vtterly to die to this vvorld, and through the greatnes of thy feare & loue, so to forget transitory things, that I may neither weep nor reioice at, neither feare nor loue any worldly thing: neither bee corrupted with prosperitie, nor be ouerthrowne by aduersity.

And forsomuch as thy loue is strong as death, let the fierie & pleasant force of thy loue swallowe vp mine hart *q*, I beseech thee, q Sal. song 8. ver. 6

thee, from all thinges that are vnder heauē, that I may cleaue vnto thee alone, & be fed with the onely remembrance of thy ſweetneſſe.

Let thy ſweet ſauour, O Lord let the ſweete ſauour of thee, I pray thee deſcend, yet let it deſcend into mine heart; & let the comfortable loue of thine holy name enter euen into my ſoule. O let the maruellous and vnſpeakable ſweetneſs of thy ſauour come vnto mee, which may both raiſe vp in my breaſt a continuall deſire after thee, & frō mine heart bring the veines of water ſpringing vp into euerlaſting life *r*.

r Iohn 4. 14

Thou art vnmeaſurable, O Lord, and therefore without meaſure thou ſhouldeſt bee loued, and praiſed of them whom thou haſt redeemed with thy pretious bloud *ſ*.

ſ 1. pet. 1. 18

O moſt gratious louer of mankind,

kind *t*, moſt merciful Lord, and righteous iudge, to whom all iudgement is cõmitted by the father *u*, by the moſt wiſe iudgement of thine equitie thou haſt giuen out, how the children of this world *x*, of night and of darknes, with a more earneſt deſire, endeuor, and ſtudie, doe loue and ſeeke after tranſitorie riches and fleeting promotion; than wee thy ſeruants can loue our God, by whom wee are both made *y* and redeemed *z*.

t 1. Iob. 3. 16
u Iohn 5. 22
x Luke 16. 8
y Gen. 1. 26
z Gal. 3. 13

For if one man do ſo entirely loue another, that he can hardly beare the abſence of his friend: if the wife with ſo great a fire of good wil be ioyned to her huſband, that in reſpect therof, ſhe can at no time be at reſt till ſhe haue his company: with what a good wil, with what a care, with what a zeale ought the ſoule, which through faith of her part and through mercy on thy part betrothed

betrothed to thee, to loue thee the true *a* GOD, the fayreſt ſpouſe *b*, who haſt ſo loued, and ſaued vs: who haſt done ſo many, ſuch and ſo great things for our ſakes.

a Mat. 1. 23
b 2. cor. 11. 2

And although theſe weake things haue their comforts, and their loues: yet doe they not ſo delight, as thou our God doeſt. For in thee do the righteous reioice, becauſe thy loue is ſweet and quiet. For thou doeſt repleniſh the hearts which thou poſſeſſeſt, both with ſweetnes, with ioy, and with tranquillity.

Contrariwiſe, the loue of this world & of the fleſh is troubleſome & vnquiet, neither ſuffereth it the minds whom it entereth into at any time to bee at reſt. For continually it mooueth them with ſuſpicions, and with perturbations, and with manifold feares.

So that thou art the ioy of the righteous:

righteous: & good cauſe why. For with thee is an aſſured quietnes, with thee is the life void of all troubles.

O gratious God, who ſo entereth into thee, entereth into his maſters ioy *c*, and ſhall feare no more: but ſhall fare well in the place of happineſſe, ſaying This is my reſt for euer *d*; heere will I dwell, for I haue a delight therein; and againe, The Lord is my ſhepheard *e*, I ſhall not want: hee maketh mee to reſt in greene paſtures.

c Mat. 25. 21

d pſ. 132. 14

e pſ. 23. 1

O deere Chriſt, O ſweet Ieſu, repleniſh mine heart, I beſeech thee, with the vnquenchable fire of thy loue, with a cõtinuall remembrance of thee, ſo that as a burning flame I may ſo burne with the loue of thee, that no water, be it neuer ſo much, may quench the ſame.

O moſt gratious Lord, make thou mee vnfainedly to loue thee

thee and through deſire of thee to lay downe the burden of all fleſhly deſires, and the importable waight of earthly affections, which beareth & preſſeth downe my ſoule; that by the ſauor of thine ointments running amaine after thee, I may the more ſpeedily diſcerne, by the conductiō of thee my captain, to come vnto the contemplation of thy faireneſſe, there to be throughly ſatisfied.

For two ſorts of loue, wherof the one is good, and the other naught; the one ſweete, and the other vncomfortable; cannot abide at one time together in one body.

And therfore, whoſo beſides
f Mat. 10 37 thee loueth any thing *f*, thy loue
g 1. Ioh. 2. 15 ô God is not in him *g*, thy loue I ſay, euen the loue of ſweetenes, and the ſweetneſſe of loue; the loue which troubleth not, but delighteth, the ſincere and chaſt

chaſt loue abiding euerlaſtingly; the loue which alwaies burneſt and neuer goeſt out.

O deere Chriſt, O ſweet Ieſu, who art the verie loue *h*, & my God *i*, inflame me wholly with thy fire, with thy loue, with thy ſweetnes and delectation, with thy ioy and mirth, with the delight & deſire of thee, the which is both holy and good, chaſt & pure, quiet & ſecure, that filled euen topfull with the ſweetnes of thy loue, and wholly ſet on fire by the flames of thy friendſhip, I may loue thee, my God, with all mine heart *k*, and with all my ſtrength, hauing thee alwaies and in all places both in mine heart, and in my mouth, and before mine eyes, ſo that ſtrange loues may find no place at all in me.

h 1. Ioh. 4. 8
i Mat. 4. 10

k Deut. 6. 5

Heare me O my God: heare me, O light of mine eies: heare my petition, and grant my petition,

tion, that thou maieſt heare me.

Gratious, and moſt merciſull GOD, ſtop not thine eares againſt me, becauſe of my ſins, but of thy wonted goodneſſe receiue the praiers of thy ſeruant, and grant mee the effect of my petition and requeſt, Amen.

Chap. 35.

A deuout prayer for grace, to praiſe and to thank the Lord dayly for his benefits.

O Lord, Chriſt, word of the Father *a*, who cameſt into this worlde to ſaue ſinners *b*, through the tender bowells of thy mercy I beſeech thee, amend my life, change my dealings, & reforme my manners: take away from me ſuch things as hurt my ſoule, and diſpleaſe thee: and giue me that which thou knoweſt is pleaſing to thee

a Iohn 1.1
b 1. Tim. 1. 13

thee, and profitable for my ſoules health.

Who can bring a clean thing out of filthineſs *c* but thou alone? Thou art God almightie *d*, of infinite mercy *e*, which iuſtifieſt the vngodly *f*, & quickeneſt the dead in reſpect of ſin, who changeſt ſinners, and they are not.

c Iohn 14.4
d Gen. 35.11
e pſa. 45.9
f Rom. 4.5

Remoue therefore from me, whatſoeuer in mee diſpleaſeth thee. For thine eyes doe behold my manifold imperfections.

Send thine hand of mercie, I pray thee vpon mee: and take away frō me whatſoeuer within mee doth offend the eyes of thy goodneſſe.

O Lord, thou knoweſt both how ſound, and how ſick I am. Heale my ſickneſs, and maintaine my health I beſeech thee.

O Lord, thou which helpeſt the weake, and preſerueſt the healthful, thou at a beck amen-

deſt the thinges which are broken and decaied, heale thou me, and I ſhall be whole *g*: ſaue me, and I ſhal be ſaued.

g Ier. 17.14

For do thou vouchſafe in mine hart, thy field, to ſow the good ſeede, it muſt needes bee, that firſt thou wilt plucke out the thornes of my wickedneſſe by the hand of thy mercy.

O moſt gratious, moſt gentle, moſt louing, deſired, amiable and louely of all others, poure I pray thee, vpon mine heart the ſtreames of thy ſweetneſſe, and good wil, that I may neither deſire, nor thinke vpon any earthly, or fleſhly things *h*, but loue thee alone, and haue thee onely both in mine hart and mouth.

h Mat. 10.37

By thine owne finger write thou within my breaſt a ſweet remembrance of thy comfortable Name, neuer to be blotted out by forgetfulneſſe.

Write thy will, and thy iuſtificati-

fications also vpon the tables of mine heart, that alway and euerie where, I may set both thee the Lord of infinite sweetnesse, and thy lawes before my face.

Inflame my minde with that thy fire, which thou sendest vpon the earth *i*, and wouldest haue increased verie much, that day by day, with abundance of tears, I may offer vnto thee the sacrifice of a contrite spirit *k*, & of a broken hart. *i* Luk. 12. 49 *k* psa. 51. 19

According as I desire, and as from mine heart I craue, O sweet Christ, ô good Iesu, giue me thine holy and chaste loue, that it may repleniſh, and hold, and possesse me altogether.

And giue me too a continuall watering streame of teares, which is an euident signe of thy loue, that they also may testifie to the world thy loue within me, that they may declare and tell, how greatly my soule doth

loue thee, ſeeing for the exceeding pleaſure it receiueth from thy loue, it cannot refrain from ſhedding teares.

O good Lord, ſometime I remember that good woman
1.Sam.1,28 Anna *l*, which came vnto the tabernacle to begge a ſonne of God, of whom the Scripture teſtifieth, how after her teares & prayers, ſhe looked no more ſad: but when I remember ſo great vertue, & ſuch conſtancie of that woman, I am troubled in mind, and doe bluſh againe, becauſe I behold how I wretch do grouel to much downward.

For, if a woman did ſo weep, and continue in weeping, and that for a ſon: how ſhould my ſoule weepe, yea and perſiſt in weeping, which ſeeketh, and loueth God, yea and longeth to for to come vnto him! How ſhould the ſoule both groane, and bee grieued, that ſeeketh after

after God night & day! which eſteemeth all things as nought beſide Chriſt! for it is much maruell, if teares be not the meate of ſuch a ſoule, day and night.

Regard therefore, and ſhew mercie vpon me, for the dolors of mine heart be increaſed.

Giue me thine heauenly comfort, and deſpiſe not the ſinfull ſoule for which thou diedſt *m*. m 1. Tim. 1 ver. 15

O giue I beſeech thee, the inward teares of harty affection, which may both looſe the fetters of my ſinnes, and alſo repleniſh my ſoule euermore with thy celeſtiall comfort.

Gladly would I attaine ſome portion in thy kingdome, if not among men afore time, whoſe ſteppes I am vnable to imitate, yet at the leaſt among religious women.

And heer commeth into my remembrance the wonderfull

deuotion of other women, that with a godly affection ſought thee in the graue *n*, that albeit thy diſcipies departed, yet went they not from the ſepulcher, but ſate there heauily lamenting, and weeping much & a long while, and riſing againe, with many teares oftentimes went & peeped into the holes of the ſepulcher, and very diligently ſought, if any where they could ſee thee, whom earneſtly they ſought for.

n Mat. 28. 1 Mark. 16. 1

Many times went they vnto the graue, but to the louers too much was not often enough, for the vertue of a good worke is perſeuerance: and becauſe aboue the reſt they loued, both in louing they wept, & in weeping they ſought, & in ſeeking they perſeuered, and therefore they before al did find thee, ſaw thee, and talked with thee.

And not only ſo, but alſo they carried

carried the tidings of thy glorious resurrection to the disciples themselues, according as you bad and warned them, saying, Goe and tell my brethren, that they goe into Galilee, and there they shall see me *o*.

o Mat. 28.10

If then the women so wept, & in weeping persuered, that sought the liuing amongst the dead, & by faith touched thee: how should the soule bewaile, and in bewayling continue, which in heart beleeueth, and with mouth confesseth, how thou her Sauiour doost rule in heauen, & gouern euery where! how should that soule weepe & lament, which with her hart loueth, and with all her whole desire longeth for thee!

O thou onely refuge, & hope of the distressed, to whom no man sueth, without hope of mercie, giue mee this grace for thine owne sake, and thy holy

name sake, that as often as I thinke of thee, speake of thee, write of thee, read of thee, conferre of thee, as often as I remember thee, serue thee, offer the sacrifice of praise vnto thee, so often I may shed abounddance of teares sweetly before thy face, that my tears may become my meat day and night p.

p Psa. 42.3
q psa. 24.7
r Mat. 23. 10

Thou, O king of glory q, and maister of all vertues r, hast taught vs both by vvorde and example to weep & to mourn, saying: Blessed are they which mourne, for they shall be comforted s. Againe, thou diddest mourne for t thy friend departed, and weptst ouer Ierusalem ready to com vnto desolatiō u.

s Mat. 5.5
t Iob 11. 33
u Luk. 19.41

O good Iesu, by whose most pretious teares of thine, and by al thy manifold mercies, wherwithall thou hast vouchsafed wonderfully to helpe vs miserable sinners, giue me grace to bewaile

bewaile my tranſgreſsions, the which my ſoule dooth much long for and deſire, becauſe without thou giue it, I cannot get the ſame *x* but euen throgh the holy ghoſt, which mollifieth the hearts of ſinners, and prouoketh them vnto the tears of repentance. x Iames 1.7

Giue me grace to mourn for my ſinnes, as our forefathers did, whoſe footſteppes I am bound to imitate; that I may bewaile mine offences all my life long, as they haue mourned day and night.

Euen for thine interceſsion ſake, and for al thy merits ſake, haue mercie vpon mee thy miſerable and vnworthy ſeruant: and giue mee grace to bewaile my ſinnes.

Water thou my plants both from aboue, and from beneath, that my teares may be my meat day and night *y*, and I through ypſa.42.3

the fire of compunction may be made a fat burning ſacrifice in thy ſight, and be killed altogether vpō the altar of mine hart, & be taken as a fat burnt ſacrifice for a ſweet ſmelling ſauour in thy noſtrels.

O ſweet Lord, giue me a watering fountain, & a cleer fountain, wherein daily this defiled ſacrifice may be cleanſed.

For although throgh the aſſiſtance of thy grace I haue offered my ſelfe wholy to thee; yet in many things for all that I do
2.Iam.3.2 ſin 2, by reaſon of my too too great weakeneſſe.

Wherfore, O bleſſed and louing God, giue me grace eſpecially of the great ſweetneſs of thy loue, and remembrance of thy mercies, make readie this table for thy ſeruant in thy preſence, & giue mee power, that when I will, I may be ſatisfied of it.

Of

Of thy mercie & goodneſſe grant, that this inebriating and goodly cuppe may quench my thirſt, that my ſpirit may couet after thee, and my mind burne with thy loue, forgetting all vanitie and miſery.

Heare ô my God, hear ô light of mine eies, heare my petition, and grant that I may beg that thing, which thou maiſt grant.

Gratious and merciful God, ſtop not thine eares againſt me, becauſe of my ſinnes, but of thy wonted goodnes grant me the effect of my petition & deſire, Amen.

Chap.

Chap. 26.

A verie effectuall prayer to the ſtirring vp of the minde vnto godlines, being zealouſly vttered.

O Lord Ieſus, ô pittifull Ieſus, O good Ieſus, vvho both haſt vouchſafed to ſuffer death for our ſinnes, and art riſen againe for our iuſtifi-
a Rom. 4.25 cations *a*.

I humbly beſeech thee by thy glorious reſurrection, raiſe mee out of the ſepulchre of my ſins, and of all my vices, and giue me
b Reue. 20. 6 daily a part in the firſt *b* reſurrection that truly I may receiue a portion in the reſurrection at the laſt day.

O ſweete, and moſt bleſſed Ieſus, thou haſt aſcended into heauen with a glorious Triumph, and ſitteſt at the right
c Rom. 8.30 hand of the Father *c*, ô almighty

tie Prince, drawe mee vpward vnto thee, that I may runne after thee *d*, through the sauour of thine oyntments, that I may runne and tire not, thou drawing and conducting mee in my race: drawe the mouth of my soule thirsting after thee, vnto the supernall riuers of eternall safetie, yea drawe me vnto thee the well of life *e*, that according to my power, I may frō thence take my drinke, whence I may liue for euermore, O my God, my life *f*.

d Sal. song 1.2.3

e psa. 36.6

f Iohn 14.6

For thine holy and blessed mouth hath said, If any man thirst *g*, let him come vnto me, and drinke.

g Iohn 7.39

Now grant, ô fountain of life, that the thirsty soule may drink of thee continually, that according to thine holy & true promise, out of my belly may flow euen riuers of water of life *h*.

h Iob 7.38

O fountaine of life, repleniſh my

my ſoule with the riuer of thy pleaſure, make mine heart throughly drunk with the ſober drunkenneſs of thy loue, ſo that I may vtterly forget whatſoeuer is vaine and earthly, and euermore haue thee alone in my remembrance, as it is written, I remembred God, & mine heart was glad. Giue mee thine holie Spirit, ſignified by thoſe waters which thou promiſeſt to giue to ſuch as thirſt.

O, I beſeech thee, giue mee grace with al my deſire, & with all my care, to goe on toward that place, whither we beleeue thou aſcendedſt the fortith day after thy reſurrection *i*, that only in the fleſh I may be held in this vvretched vvorld, but in thought and deſire may bee with thee, that there mine hart may be *k*, where thou my deſired, and incomparable, and much louely treaſure art.

i Acts 1.3

k Mat. 6.2

For

For in the great deluge of this life, where we are toſſed with raging ſtormes on all ſides, and no good footing, and hie place can be found where the Doue may ſomewhat reſt herſelfe *l*, there is no where either ſure peace, or ſecure quietneſſe, but warres in al places, contention, and enemies: abroad fightings, within feares. l Gen. 8. 9

And for ſo much as one part of vs is heauenly, and the other earthly, the corruptible body is heauy vnto the ſoule *m*. m Wiſ. 9. 15.

Therfore my mind, my friend and companion, being wearied comming out of the way is ſick, and lieth all too rent and torne of thoſe vanities which it hath paſsed by: it is very hungrie, and faine would drinke, but I haue nothing to ſet before it; becauſe I am in pouerty and in beggerie.

But O Lord, my God, who aboundeſt

n Iam. 1. 17 boundeſt in all good things *n*, & art a liberall beſtower of the daintes of heauēly ſafety, giue thou meate to the wearied, gather together the diſperſed, amend that which is torne.

Lo, he ſtandeth at the doore, & knocketh; through the bowels of thy mercy, whereby thou the day ſpring from on high
o Luk. 1. 78 hath viſited vs *o*, I beſeech thee, open the hand of thy pittie to the diſtreſſed which knocketh; and gratiouſly command that hee come in vnto thee, reſt in thee, and bee refreſhed of thy liuely and heauenly breade, wherewithall beeing ſatisfied and ſtrengthened, he may from this vale of teares mount aloft vnto celeſtiall things, & carried on high by the wings of holie deſire, may flie vnto the kingdome of heauen.

O Lord, let my ſpirit take, let it take, I beſeech thee, wings to

it

it selfe as an Eagle, that it may flie amaine & faint not: that it may ascend euen vnto the glory of thy house, & to the place where thine honor dwelleth *p*, there at the table, where thine heauenly Citizens doe repast themselues to be refreshed of thy secrets in the places of thy greene pasture nigh the stil waters. p Psa. 26.8

O my GOD, let mine heart, mine heart, an huge sea swelling with waues, rest in thee.

Thou vvhich rebukest the wind *q*, and the sea, whereby there came a great calme: come thou, and go vpon the waues of mine heart, that euery thing which I haue may be calme & cleer, that I may embrace thee mine onely good, and behold thee, the sweete light of mine eies, without any blind darknes of troublesome cogitations. q Mat. 8. 26 Marke 4. 39

O Lord, let my mind from the parching

parching heat of worldly cares flie vnder the shadowe of thy winges, that beeing hid in thy temperate coolenes, it may ioyfully sing and say, I will lay me
r psa.4.8 down and also sleep in peace r.

Let my memorie sleepe, O
s psa.7.1 Lord my God s, I pray thee let it sleep frō al euil; righteousnes
t Heb.1.9 let it loue t, but hate iniquity.

For indeede, in the middes of the darknes & troubles of this life, what godlier, and vvhat sweeter thing can there be, thā to couet after the sweetnes of heauen, and to sigh for eternall happines? thā to haue the mind there fixed, where it is most assured to haue true ioyes?

O most sweete, most louely & blessed Iesu, when shal I behold thee: when shall I come and appeare before thy pre-
u psa.42.1 sence u: when shal I be satisfied
x psa.17.15 with thine image x? whē wilt thou bring my soule out of prison

ſon *y*, that I may praiſe thy name, and be grieued no more? when ſhal I paſſe into that glorious & goodly houſe of thine *z* whereas the voice of ſinging and praiſe is in the tabernacles of the righteous?

y pſa. 142.7

z pſa. 84.1

Bleſſed are they which dwell in thine houſe ô Lord, they wil euer praiſe thee *a*. Bleſſed, and bleſſed *indeed* are they, whom thou haſt choſen, & taken into that celeſtiall inheritance.

a pſa. 84.4

Behold Lord, thy ſaints flouriſh before thee as the Lilly. Becauſe they are ſatiſfied with the fatnes of thine houſe *b*, & thou giueſt them drink out of the riuer of thy pleaſures. For with thee is the wel of life, and in thy light do they ſee light; ſo that they, to wit, the light inlightened of thee, God inlightening *c* do now ſhine as the ſun *d*. in thy preſence.

b pſa. 36.8

c Iohn 1.9

d Mat. 13.43

Oh how maruellous, how glorious,

rious, how amiable are thy Tabernacles, O Lord of hoſtes *e*! my ſinfull ſoule longeth to enter thertinto.

e pſa.84.1

O Lord I haue loued the habitation of thine houſe *f*, and the place where thine honour dwelleth.

f pſa.26.8

One thing haue I deſired of the Lord, & that I will require, euen that I may dwell in the houſe of the Lord all the daies of my life *g*.

g pſa.27.4

As the Hart braieth for the riuers of water *h*: ſo panteth my ſoule after thee O God.

h pſa.42.1

When ſhall I come, and appeare before thy preſence! whē ſhall I ſee my God, whom my ſoule thirſteth for!

When ſhall I ſee him in the land of the liuing *i*! For in this land of the dying, he cannot be ſeen with mortall eyes *k*.

i pſa.27.13

k Iohn 1.18

What ſhal I wretch do, being fettered with the guiues of this mortall

mortall fleſh *l*? what ſhal I do? while we are in the body, wee are abſent fr̃o the Lord *m*. Here we haue no continuing citie *n*, but we ſeeke one to come. And our freedome is in heauen *o*.

l Wiſ. 9. 15
m 2. cor. 5. 6
n Heb. 13. 14
o 2. cor. 5. 1

Wo to me, that I am a ſtranger ſo long; and that I dwell in the tents of Kedar *p*. My ſoule hath too long dwelt in a ſtrange place.

p Pſa. 120. 5

Oh that I had wings like a Doue *q*! then would I fly away and reſt. Nothing is ſo pleaſant to me as to be with my God. It is good for mee to draw neere vnto God *r*.

q pſa. 55. 6
r pſa. 73. 28

O Lord, grant while I liue in this mortall body, that I may cleaue to thee, as it is written; Hee that is ioyned vnto the Lord is one ſpirit *ſ*.

ſ 1. Cor. 6. 17

Giue mee the wings of contemplation I beſeech thee, that endued therewithall I may flie aloft vnto thee.

And

And ſeeing euery ſiniſter thing lieth downward, hold thou my mind, that it fall not down vnto the bottome of the darkſom vale; and that, by reaſon of the ſhade of earth comming between, it be not ſeparated from thee the true ſunne of righteouſneſſe, & be hindered fro beholding things on hie through the cloud of darkneſſe.

For which cauſe I do ſonte vpward vnto the ioyes of peace t and vnto the delectable, and pleaſant ſtate of light u.

t phi. 4. 7

u Reu. 21. 23

Hold thou mine hart by thine hand: becauſe without thee it cannot be carried aloft. Thither I do haſten, whereas ſoueraigne peace reigneth, and euerlaſting quietneſſe doth ſhine x.

x Reu. 7. 16

Holde and gouerne thou my ſpirit, and take it vnto thee according to thy wil, that thou being guide, it may aſcend into that regiõ of plenty, where thou feedeſt

feedest Israel euerlastingly with the food of trueth: that at the least with swift cogitation it may attaine vnto thee the soueraigne wisedom, abounding aboue all, surpassing al, and gouerning all things.

But alasse many things doe mutter against my soule flying vnto thee. Notwithstanding, at thy commandement ô Lord, let them not ouerthwart me. Yea let my very Soule be silent, let her ouerpasse all things; mount quer al things that are created, and come vnto thee, fixing the eies of faith vpõ thee alone the creator of all things, for thee let her long, to thee let her couet, on thee let her thinke: thee let her behold, be thou in her sight and euermore meditate shee in her heart of thee, the true and soueraigne goodnes y and the ioy abiding for euermore z.

y Iam 1.17
z Mat. 25.21

To conclude, though many are

are the contemplations, wherwithall the godly ſoule is maruellouſly fed, & refreſhed; yet in none is ſhe ſo delighted, and reſteth, as in thee, & when thou alone art in her thought, and eyes.

O Lord how great is thy goodnes which woonderfully thou inſpireſt into the hearts of them, which loue thee! How maruailous is the ſweetnes of thy loue, which they enioie, who loue nothing, ſeeke nothing, yea deſire nothing beſide thee.

Oh, happy are they, whoſe hope is ouly in thee, & whoſe only work is in prayer.

Bleſſed is he who ſitteth ſolitary and ſilent; and watcheth himſelfe day and night continually, that placed as yet in this mortall body, hee may haue ſome fore-taſte of thy celeſtiall ſweetneſſe!

O

O Lord by thoſe health-bringing woundes, which on the Croſſe thou ſufferedſt for our ſakes, from which guſhed out that pretious bloud wherewith wee be redeemed *a*; wound, I beſeech thee, this my ſinfull ſoule, for which alſo thou haſt vouchſafed to die *b*: wound her by the fierie & mightie dart of thine abundant loue *c*.

a 1.pet.1.18

b 1.pet.2.14

c Ioh.15.12

For the word of God is liuelie *d*, and mightie in operation, and ſharper then any two edged ſword.

d Heb. 4. 12

O thou the elected dart, and the moſt piercing ſword, who art of power able to pierce the hard buckler of mans heart: prick thou mine heart with the dart of thy loue, that my ſoule may ſay to thee, I am wounded with thy loue; ſo that from that wound of thy loue, teares abundantly may iſſue day & night *e*. Strike, ô Lord, ſtrike, I beſeech

e Pſa.42.3

thee, this mine hard mind, with the godlie and mightie ſpeare of thy loue, and with a ſtout courage pierce thou euen the moſt ſecret parts of my ſoule, and there-withall fetch thou a ſtreame of water from out mine head, & out of mine eyes a true fountain of tears flowing forth continually from an hearty affection, & deſire to behold thy beautie; that night and day I may mourne in this preſent life receiuing no comfort, vntill in thy celeſtiall bride-chamber I be thought worthy to ſee my beloued & beautifull ſpouſe, euen my Lord & God; that beholding there thy glorious, wõderful & moſt beautifull countenance *f*, full of all ſweetnes, I may vvith thoſe whõ thou haſt elected *g*, hũbly adore thy maieſtie, and repleniſhed at the length with heauenlie and vnſpeakeable ioy of euerlaſting mirth,

f 1. Cor. 13

g Rom. 8. 30

mirth, may with louers and friends cry out, saying;

Behold, I see now what I so desired; I inioy now what I so hoped for; I haue that which I loued so. For I am now ioyned to him in heauen, whō in earth I loued with all my strength, embraced with right good wil, & cleaue to from my very hart: him I praise, him I blesse, and I worship him, who liueth & ruleth, God for euermore, Amen.

Chap. 37.
A prayer in the time of trouble.

HAue mercie on me, ô Lord, haue mercy on me, ô gratious God, haue mercy on mee a most wretched sinner offending haineuslie, and suffering iustlie; sinning dailie, and feeling continuallie thy correction.

If I waigh the euil which daily I haue committed, my puniſhment is but ſmall; much wickednes haue I done, & little correction doe I feele.

Righteous art thou, O Lord, and iuſt are thy iudgements *a*. Thy iudgmēts are truth *b*, they be righteous altogether. O lord my God, thou art righteous *c*, neither is there any iniquitie in thee.

a pſ. 119. 137
b pſa. 19. 9
c pſa. 92. 15

For neither vniuſtly, nor cruelly dooſt thou afflict vs ſinners *d*, O Almightie and mercifull iord *e*, who when we were not, diddeſt mightily make vs *f*, and when through our ſinnes wee were in the eſtate of damnation, haſt both mercifullie, and miraculouſly repaired vs *g*.

d Dan. 9. 4
e Exo 34. 6
f Iob 10. 8
g Gal. 3. 13

I know and am aſſured, how that our life is not gouerned at all aduentures, but that it is diſpoſed and ruled by thee *h*, O Lord our God. Whence is it that

h prou. 16. 9

that thou careſt for all things *i*, but chiefly for thy ſeruaunts *k*, who haue put all their confidence in thine onely mercy.

i Wiſ. 11. 23
k 1. pet. 5. 7

Wherefore I pray, and humblie beſeech thee, O lord, deale not with mee according to my ſinnes, wherby I haue deſerued thy iuſt diſpleaſure, but according to thy great mercy, which is more than all the ſinnes euen of the whole world.

O God, who outwardly doſt afflict the body, grant inwardly to my mind cotinuall patience, ſo that thy praiſe at no time depart out of my mouth.

Haue mercy on mee, O lord, haue mercy on mee, and helpe me, according as thou knoweſt I haue neede, both in my bodie and minde, thou knoweſt all things *l*, and canſt do all things *m*, who liueſt euerlaſtingly *n*, Amen.

l Eccl. 23. 29
m Gen. 35. 11
n 1. Ti. 1. 17

Chap. 38.

A very godly prayer vnto the Sonne.

a 1.Tim 1.1
b Mark.9.19

O Lord Ieſus Chriſt *a*, ſonne of the liuing God *b*, which vpon the Croſs with out-ſtreu ched armes, drankeſt the cup of bitter paſsiō for the redemp-
c 1.pet.2.24 tion of all mankinde *c*, vouch-ſafe to defend me this day.

Behold, I a poore wretch vnto thee who art rich, I miſerable vnto thee who art mercifull, do approach: ſuffer mee, not to de-part empty and deſpiſed.

I begin hungerly, let mee not goe from thee faſting; I come euen hunger-ſtarued as it were, O let mee not depart vnrefi-ſhed. And thogh before I eate, I doe ſigh; yet grant that after my ſighing I may eate.

Eſpecially before thy glorious magni-

magnificence, O ſweet Ieſu, I acknowledge to thee my ſins againſt my ſelfe *d*.

d pſa. 32. 5

Behold I was borne in iniquitie *e*, but thou diddeſt waſh & ſanctifie mee *f*, yet haue I defiled my ſelfe ſince with greater ſinnes.

e pſa. 51. 5
f Ephe. 5. 25

For I was borne in neceſſarie ſinnes, but afterward I wallowed in voluntary wickednes.

But thou ô Lord, not vnmindfull of thy wonted mercy, tookeſt mee from out of the houſe of my carnall father, and from the tabernacles of the wicked, and gaueſt mee a minde to follow thee with the generation of them which ſeeke thy face, which treade the right path, which abide among the lillies of a chaſt life, & ſit with thee in the parlour of greateſt pouerty.

Yet I vngratefull for ſo many benefits: ſince my entrance into thy ſeruice, haue done many

an vnlawfull fact, and committed many a foule ſinne: and where I ſhould haue repented me of my ſinnes, I added ſinnes vnto ſinnes.

Theſe are the euills, O Lord, whereby I haue both diſhonored thee and ſtained my ſelfe, (whom thou didde ſt create after thine owne likenes *g*) with pride, vaine glory, and ſuch other manifold ſinnes, whereby the wretched ſoule is vexed, & afflicted, and rent aſunder and deſtroyed.

g Gen. 1. 26 Col. 3

Behold, O Lord mine iniquities are gone ouer mine head *h*, and as a waighty burthen, they are too heauie for mee: and doe not thou, whoſe propertie is to ſhewe mercie and to ſpare, lay vnder the right hande of thy maieſtie, I ſhall bee inforced to ſinke euen to the very bottom.

h pſa. 38. 4

O Lord my God, attend, & conſider becauſe thou art holy,

loe

loe mine enemie inſulteth a-
gainſt mee, ſaying *i*, God hath forſaken him, I will purſue and take him, for there is none to deliuer him. i pſa.71.8

But Lord how long wilt thou delay? Returne, deliuer my ſoule, ſaue mee for thy mercie ſake *k*. k pſa.6.4

Take mercie vpon thy Son, whom thou broughteſt foorth into this world, and reſpect not ſo mine euil which I haue done, that thou forgette the good which thou haſt made.

What father is there but wold ſaue his Sonne? or what ſonne whom the Father with the rod of mercie wil not correct?

Wherfore O Father and lord, although I be a ſinner, yet I can not but be thy ſonne, becauſe thou haſt both made me *l*, and renued me *m*. As I haue ſinned amend me, but firſt deliuer me to thy Sonne beeing reformed l Iob 10.8 m Col.3.9

with thy ſcourge. Can a wo-
a Eſa.49.15 man forget her childe *n*? not-
withſtanding, though ſhee ſhould, yet thou Father haſt promiſed neuer to forget.

Behold I cry, and thou heareſt me not; I am vexed with ſorrow and yet find no comfort.

What ſhal I ſay, or what ſhal I do wretch that I am? I deſtitute of ſuch cõſolation, am caſt from the ſight of thine eyes.

Wo is mee, from that felicity into what miſery am I fallen? whither did I bend my ſelfe, & to what paſſe am I come? where am I wretch, and where am I not? vnto whom did I aſpire, and wherein do I now ſigh? I ſought after good things, but behold vexation.

Lo, I now labour, and Ieſus is not with me. Doubtleſs better were it for mee not to be at all, than to be without Ieſus. Better it is not to liue, than to liue with-

without life.

And now, O lord Ieſus, where be thy former mercies *o*? wilt thou bee angrie with mee for euer *p*?

o Pſa. 89.49

p Pſa. 85.5

Bee pacified at the length I beſeech thee, and haue mercie vpon mee, neither hide away thy face frō mee *q*, who for my redemption, didſt not turn thy face from ſuch as reproued and ſpat vpon thee *r*.

q Pſa. 27.6

r Mat. 27.27

I confeſſe indeede, I haue ſinned, and that my conſcience deſerueth damnation: I acknowledge alſo that no penance can ſatisfie for my ſinnes: but certain it is, that thy mercy is more than all my ſinnes.

O moſt gratious Lord, write not thou bitter things againſt mee *ſ*, neither enter thou into iudgement with thy ſeruant *t*, but according to the multitude of thy compaſsions, put away mine iniquities *u*.

ſ Iob 13. 29

t Pſa. 143. 2

u Pſa. 52. 8

Woe

Wo to me wretch, when the day of iudgement ſhall come, and the bookes of each mans conſcience be opened *x*, when it ſhal be ſaid of me, Behold the man and his works.

x Reu. 20. 12

What ſhal I then doe, ô Lord my God, when the verie heauens ſhall reueale mine iniquitie, and the earth riſe vp againſt me? Surely I ſhal be able to ſay nothing, but hang down mine head for very griefe of heart, and ſtand trembling and confounded before thy preſence.

Alacke wretch, what may I ſay? ſhall I cry vnto thee my Lord God, wherfore am I conſumed, ſaying nought? But though I do ſpeak, yet will not my griefe haue end: and if I be ſtill ſilent, I ſhall be vexed inwardly with moſt bitter ſorow. O my ſoule, mourne thou like a virgine for the husband of her youth *y*; howle thou miſerable

y Ioel 1. 8

wretch

wretch, and weepe, becauſe thine husband, euen Chriſt x, hath forſaken thee. x Eph.5.25

O wrath of the almighty, fall not thou vpon mee. For I cannot beare thee, becauſe there is not that ſtrength in mee, that I can endure thee.

But haue mercie on mee, O God that I deſpaire not: but in deſpaire let me hope againe.

And although I haue doone that which deſerueth damnation; yet haſt not thou forgone that whereby thou art wont to ſaue.

O Lorde, thou wilt not the death of ſinners, neither dooſt thou reioyce in the deſtruction of the dying: but that the dead might liue thou diedſt *b*: & thy death hath killed the death of ſinners: and if they through thy death were againe brought vnto life, O Lord grant, I beſeech thee, that I may not die, now thou a Eze.18.32 b Rom.4.25

thou art aliue.

c Pſa. 57.3 Send downe from heauen *c*, and ſaue mee from the power of mine enemies, leaſt they triumph ouer me & ſay; We haue deuoured him.

O good Ieſu, who at any time can doubt of thy mercie, who euen when we were thine ene-

d Rom. 5.10 mies *d* diddeſt redeeme vs with thy pretious bloud, and reconcile vs to God!

Lo, thus protected vnder the ſhadowe of thy mercie, I doe

e Heb. 4.16 run vnto the throne of grace *e*, requiring mercie, crying and knocking vntill thou take compaſsion vpon me.

For if thou calledſt vs vnto mercie, when we asked none, how can wee miſs of mercie, crauing the ſame!

O ſweet Ieſu, thinke not vpon thy iuſtice againſt a ſinner: but remember thy goodnes toward thy creature, Thinke not

vpon

vpon thy diſpleaſure againſt a tranſgreſſor; but remember thy mercie toward the miſerable. Forget mee when I was proud, prouoking thee vnto wrath; and regard me now in diſtreſſe, crying vnto thee for mercy.

For what is Ieſus, but a Sauiour *f*? Therefore, ô Ieſus, by thy ſelfe ariſe to helpe mee, and ſay vnto my ſoule *g*, I am thy ſalua- tion.

f Mat. 1. 21

g pſa. 35. 3

Much doe I preſume of thy goodnes, O Lord, the rather becauſe thou thy ſelfe teacheſt vs to aske, to ſeeke, & to knock *h*. And therefore admoniſhed thereby, I doe aske, ſeeke, and knock.

h Mat. 7. 7

But thou Lord, who cõmaundeſt to aske, grant I may receiue: who counſelleſt to ſeek, giue grace to find: who teacheſt to knock, open to the knocker, & ſtrengthen me a ſinner, ſaue mee a wretch, raiſe me that am dead,

dead, and vouchſafe to direct & gouerne all my ſenſes, cogitations & workes after thy good pleaſure, that henceforth I may ſerue thee, liue to thee, and be wholly thine.

I knowe Lord, I do owe my ſelfe to thee, euen becauſe thou haſt made mee: & for that thou haſt redeemed mee *i*, and taken humane fleſh vpon thee for my ſake *k*, I do owe ſo much more beſide my ſelfe, as thou art greater than he for whom thou haſt giuen thy ſelfe.

i 1.pet 1.18

k Mat. 1.21

Loe I haue no more: neither can I giue that which I haue, without thee: but accept thou mee, and draw me vnto thee *l*, that I may be thine by imitation and loue, as I am thine by condition and creation, vvho liueſt *m*, and ruleſt *n*, now and euermore, Amen.

l Iohn 6.44

m 1.Ti.1.17

n pſa.45.6

Chap.

Chap. 39.

A godly prayer vnto the blessed Trinitie, meet oftentimes to be repeated.

O Lord, GOD almightie *a*, three in persons *b*, yet but one God *c*, who both art in all, and wert before all *d*, and wilt be in all things, a blessed God for euermore *e*:

a Exod. 6. 3
b Mat. 3. 16
c Deut. 6. 4
d Ecc 42. 21
e Reue. 4. 11

Now and alwaies into thine hand doe I commend, both my soule, my bodie, my sight, hearing, tasting, smelling, and feeling, vvith all my cogitations, affections, actions, outward and inward thinges, my sense, and vnderstanding, my memorie, my faith and beleefe, and perseuerance, that thou maiest keepe them day and night, euery howre, and moment.

O sacred Trinitie, heare my petition,

petition, and ſaue mee from all
f Mat.6,1 euill *f*, from offending, & from ſinning any manner of way; from all ſnares and purſuites of Sathan, and of enemies viſible, and inuiſible.

Expell far from me the hautines of mind, & increaſe within me the ſorrow of hart, diminiſh my pride, and eſtabliſh true humilitie within my breaſt: fetch teares from mine eies, mollifie mine hard and ſtonie heart: & ſaue Lord, both me & my ſoule from all traps of the enemy: & continue me in thy pleaſure.

gPſ.143.10 Teach me to do thy wil *g*, for thou art my God.

Giue me perfect ſenſe, & vnderſtanding, O Lord, that I may bee able to conceiue the deepneſſe of thy mercie.

Grant me grace to beg that at thine hands, which may both be ioyfull for thee to heare and behoouefull for mee to receiue.

Make

Make mee vnfainedly to bewaile my ſinnes, and manifold offences.

Heare O my Lord, and my God *h*: heare, O light of mine eies *i*: heare my petition, and grant that what I requeſt I may obtaine.

h pſa. 7. 1
i Iohn 1. 9

If thou deſpiſe, I am vtterlie vndone: if thou heare me, I take heart againe. If thou examineſt my righteouſnes, lo I ſtink like a dead carrion: but if in mercy thou reſpect mee, thou raiſeſt him that ſtinketh, out of the graue.

What thou hateſt in me, remoue far from me, and ingraffe the ſpirit of chaſtitie and of a cleane life in my minde, that in asking anything at thine hands I may not offend thee in asking the ſame.

Take from mee whatſoeuer is hurtfull vnto my ſoule, and giue what is behoouefull.

O

O Lord, giue me a ſalue, to heale my grieuous woundes.

Indue mee good Lord, with thy feare *k*, with ſorrow of hart *l*, with humility of mind *m*, and with a pure conſcience *n*.

Giue me grace Lord, to keep brotherly concord euermore *o*; to remember my tranſgreſſions, not to meddle with the dealings of other men.

Pardon my ſoule, pardon my ſinnes, my wickednes pardon; O pardon mine offences *p*.

Viſite me that am weak, cure me that am ſick; heale me that dooe languiſh, and raiſe mee which am dead.

O Lord giue me both an heart to dread thee, a minde to loue thee, ſenſe to know thee, eares to heare thee, eyes to ſee thee.

Haue mercie on me O God, haue mercy on mee; look vpon me from the holy ſeat of thy maieſty: & illuminate the darknes

k pſa. 2. 11
l. ſa. 51. 17
m pſa. 33. 4
n pſa. 24. 4
o Reu. 12. 10
p Pſa. 50. 1

nes of mine heart vvith the beames of thy brightneſſe.

Giue me wiſedome, O Lord to diſcerne between good and euill; and grant me a watchfull vnderſtanding.

Forgiue all my ſins I beſeech thee, and in the time of neceſſity and trouble *q*, be thou good and gratious to mee, I only beſeech thee. After thy woonted mercy and moſt louing kindnes O Lord, I beſeech thee, vouchſafe to giue mee the life which euer ſhall indure. *q* pſa. 37. 36

O Lord Ieſus Chriſt, giue both to thy miniſters vnity of mind, and to magiſtrates iudging vprightly, peace and tranquillity.

Furthermore O Lord, my requeſt is for the whole catholike and holy Church, for men and women; for religious & for ſecular men; for all Chriſtian gouernors & people beleeuing in thy name, which labor for thine holy

holy loue, that they may haue grace to continue in wel doing.

O Lord eternall king, giue to virgins, chaſtitie, to the vnmaried, continencie: to the wedded, purity to repenters mercy: to widowes & orphanes, comfort; to the poore, protection: to trauellers, a ſafe returne: to mourners, conſolation: to ſeafaring men a ioyfull hauen: to the good zeal to perſiſt: to the wel inclined, a minde to proue better: to the wicked & ſinful, as to mee wretch, grace with ſpeed to repent. O ſweet Lord, and moſt merciſull Ieſu Chriſt, Son of the liuing God *r*, Redeemer of the world *ſ*, I acknowledge that among all, & aboue all ſinners I am wretched; but thou moſt gratious and his Father, who takeſt mercie vpon all, canſt not ſuffer me to be vtterly deſtitute of thy mercy.

r Mat. 16. 16
ſ Titus 2. 14
Col. 1. 14

O thou Lord, King of Kings *t*, who

t 1. Ti. 1. 6. 5
Reue. 19. 16

who granteſt truce of life, ſtir in me a mind alway, and aboue al things to ſeeke, to deſire, to loue, to feare thee, & to do thy will, who art euery where all whole *u*, a Trinitie, and but one God *x*.

u Iob 22.6
Eccl. 13. 18
x Mal. 2. 10

Eſpecially, O Lord holy Father, who art bleſſed & glorious for euermore, I beſeech thee in moſt humble ſort, vouchſafe to gouerne & keep them from deſtruction, who either do make mention of me in their praiers, or haue commended themſelues to mine vnworthy ſupplication, or haue done good whether it be vnto my body with temporall benefites, or to my ſoul with profitable inſtructiõs, or be linked vnto me either in kinred, friendſhip or good will. Furthermore, both for all Chriſtians which are aliue, I pray thee, ſtand thou at their elbow to aſsiſt them; and for ſuch alſo

as

as are dead, and euerlastinglie
y Reu. 14.13 doe rest from their labours y, I
yeeld thee immortall praise.

Finally, this one thing more
grant me ô Lord, I do earnestly
beseech thee, who art Alpha &
z Reue. 1.8 Omega z, that when the vtter-
most day, and end of my life
shal come, thou wilt be a mer-
cifull iudge to mee against that
a Reu. 12.10 malitious accuser a the Diuell;
and that thou wilt continually
protect me against the snares of
b Reue. 12.2 the old serpent b; and finallie
conduct me into the societie of
Angels, and of all Saints in thy
holy paradise, who art blest-
fed now, and euer-
more, Amen.

(***)

Chap.

Chap. 40.

A deuout prayer in memory of the Paſsion of Chriſt.

O Lord Ieſus Chriſt, my redemption *a*, my mercy, & my ſaluation *b*, I doe praiſe thee, and yeelde thee thankes although farre vnanſwerable, I confeſs, to thy benefits, although not zealous enough, although very leane from the deſired fatneſs of thy ſweet affection: yet ſuch as it hath, not as I know it oweth, & as it is able, my ſoule paieth vnto thee.

a 1 Cor. 1. 14
b Mat. 1. 21

O thou hope of mine hart & ſtrength of my ſoule, let thy diuine power fulfill vvhat my luke-warme weakneſs endeuoreth to bring to paſs: ô my life, and thou end of my thought.

And though I haue not hitherto deſerued to greatly to loue, as I am bound, yet my deſire is

to loue euen as I ought to doe.
c Iohn 1.9 O light of mine eyes c, thou beholdeſt mine hart, for my ſighd pſa. 38.6 ing is not hid from thee d, & it
e 1. cor. 4.7 Iames 1.17 is thy gift e, if I doe minde any thing that good is.

If it be good which thou doſt enſpire, yea, becauſe it is good that I would loue thee, grant that vvhich through thee I would. Giue me grace ſo greatly to loue thee, as thou cómandeſt. Praiſe and thankes I do offer: ô let not thy gift, which voluntarily thou haſt imparted vpon me, be vnfruitfull to me.

Performe what thou haſt begun, and giue the thing, vvhich of thy goodnes preuenting me, vndeſeruing the ſame, thou haſt made me to deſire.

Conuert, ô gratious God, my ſecuritie into the burning loue of thy name.

For mercifull Father, hitherto tendeth this my prayer: this remembrance

membrance and meditation of thy benefits is, to the end that thy loue may be inflamed with in my breast.

Thy goodnes, ô Lorde, hath created mee *f*, thy mercy hath clensed me *g*, and thy patience wallowing in other filthines of sinnes after my purification of baptisme, hitherto hath tolerated, nourished, and looked for my conuersion *h*.

f Gen. 1. 6
g 1. cor 6. 1
h 1. pet. 3 8

O good lord, thou lookest for mine amendment: and that I may repent, and lead an vpright life, my soule doth looke for the inspiration of thy grace.

O my God *i*, my Creator *k*, forbearer *l*, and my nourisher, after thee doe I thirst, after thee doe I long, after thee doe I sigh and couet.

i psa. 7. 1
k psa. 119
l Wis. 11 20. 73

And as a tender Orphane bereft of the presence of his louing Father, weeping & lamenting incessantly, doth imbrace his

ſweet countenance with all his heart: ſo I, not as I ſhould, but as I am able, am mindfull of thy
m Mar. 27. 27 paſſion, of thy bowels *m*, of thy
n Gal. 3. 13 woundes, how thou wert killed
o Luk. 23. 53 for my ſake *n*, how buried *o*, & layd in the graue, finally, how gloriouſly thou diddeſt riſe, & triumphatly aſcend into hea-
p Act. 1. 9 uen *p*.

Theſe things I do hold by an vndoubted faith, I hope for the
q Mat. 16. 27 onely comfort of thy returne *q*, and from my heart I deſire the glorious contemplation of thy countenance.

Woe is mee, that I cannot ſee the Lord of Angels, who vvas humbled vnto the condition of
phil. 2. 3 men *r*, that he might exalt men to the dignitie of Angells; whē God was offended, wold ſuffer death that ſinful man might inioy life.

What ſhal I ſay? what ſhal I do? whither may I go? where

ſhall

ſhall I ſeek? or when ſhal I find him? of whom ſhal I aſk? who will tell my beloued how I languiſh for loue? The ioy of mine heart deceaieth, my laughter is turned into mourning, my fleſh fayleth and mine heart alſo *s*. God is the ſtrength of my hart, and my portion for euer. My ſoule refuſeth comfort *t* of any beſides thee, O my ſweetneſs. For whom haue I in heauen but thee *u*? and I haue deſired none in the earth but onely thee.

s pſa.73.26

t pſa.77.2

u pſa.73.25

Thee I wold, thee I long for, thee doe I ſeeke, to thee hath mine heart ſaid, I haue ſought after thy face. O Lord, I require turne not thy face from me, O moſt mercifull louer of mankind *x*: the poore committeth himſelfe to thee, thou art the helper of the fatherleſs *y*.

x Wiſ.11.13

y pſa.10.1

O my aſſured aduocate *z* haue mercy vpon me a forſaken Orphan: I am become a fatherleſs

z 1. Ioh. 1.2

childe, my soule is like a vvidow. Looke vpon the teares of my miserie and widdowhood which I offer to thee; vntill thou returne, O my Lord, now, ah shew thy selfe to mee and I shall be comforted. Let me behold thee, and I shall attain the end of my desire. Reueale thy glory, & my ioy shalbe perfect.

a psa.62.1 My soule thirsteth for thee *a*, my flesh longeth greatly after thee. My soule thirsteth for

b psa.42.2 God *b*, cuē for the liuing Well: when shall I come and appeare before the presence of God? ô my comforter, whom I looke for, when wilt thou come?

O that I might see the ioy, that I so desire! Oh that I were satisfied with the presence of

c psa.17.15 the glory *c*, for vvhich I doe hunger! O that once I vvere satisfied with the fatnes of

d psa.36.8 thine house *d* whereunto I doe sigh, and had drunke out of the riuer

riuer of thy pleasures, which so much I thirst for!

In the meane while, O Lord, let teares be my meat day and night e, vntil it be said vnto me, Behold thy God, vntil my soule do heare, behold my spouse. e psa. 42. 3

In the meane while, I say, feed mee with sighings, refresh mee with thy sorrowes.

Happely my Redeemer will come full soone, because hee is good, and will not linger f, for that hee is mercifull; to him be glory, now and for euermore g. Amen. f Heb. 10. 37 g Reue. 5. 13

The end of Saint Augustines Prayers.

FINIS.

The Pſalter vvhich S. Auguſtine compoſed for the vſe of his Mother; Engliſhed for a moſt generall commoditie.

O Lord God almightie, and King of eternal glory, who dooſt acknowledge him to be a bleſſed man *a* that abhorreth the way of ſinners, and doth meditate in thy Law day and night:

a pſa. 1.1

Teach thou mee, a wretched ſinner, faithfully to ſerue thee *b* with feare & trembling of the hart.

b pſa. 2.12

And ſeeing with all humilitie of hart, I do call vnto thee with my ſoule, heare me *c*, haue mercie

c pſa. 3.4

cie vponme, & ſo harken vnto my prayer *d*, that neither thou for thy part rebuke mee in thy wrath *e*, nor that old enemie to mankind, lying in wait for his part to deuoure my ſoule like a Lion *f*, and teare it in peeces while there is none to helpe. d pſa. 4. 1 e pſa. 6. 1 f pſa. 7. 3

But Lord, whoſe Name is excellent in all the world *g*, turne thou mine enemy backe *h*, that hee fall againe, and periſh at thy preſence. g pſa. 8. 1 h pſa. 9. 3

Let him not intrap my ſoule *i* with his fierie ſnares: and ſuffer not brimſtone *k*, & ſtormy tempeſts to torment me. i pſa. 10. 8 k pſa. 11. 6

But for the oppreſsion of the needie *l*, and for the ſighings of the poore, now thou doſt ariſe, behold & heare me *m*, O Lord my God, becauſe thou art the counſell & truſt of the poore *n*. l pſa. 12. 5 m pſa. 13. 3 n pſa. 14. 6

Make me to walke vprightly *o*, & to worke righteouſnes, that thy ſauorable kindnes may o pſa. 15. 2

be the portion of mine inheri-
p Psa. 16.5 tance *p*.

Keepe me as the apple of thy
psa. 17.8 eye *q*, hide mee vnder the shad-
dow of thy winges, because
Psa 18.1 thou art my *r* strength, my rock
and my refuge.

Clense mee from my secrete
psa. 19. 12 faults *s*, and keepe thy seruaunt
from presumptuous sinnes.

Send me help from thy San-
psa. 20. 2 ctuarie *t*, and giue me my harts
psa. 21. 2 desire *u*.

Saue mee from the Lyons
x psa 22.21 mouth *x*, and leade mee in the
y psa. 23 3 pathes of righteousnes *y*, that I
may ascend into thy mountain
z psa. 24 3 *z*, & stand in thine holy place,
hauing innocent handes, and a
pure heart.

Remember not the sinnes of
a psa. 25.7 my youth *a*, nor my rebellions.
Gather not my soule with the
b psa 26.9 sinners *b*: neither giue me vnto
c psa. 27. 12 the lust of mine aduersaries *c*.

But so fauourably harken
thou

thou vnto the voice of my petitions *d*, that calling vpon the glorie of thine holy Name *e*, thou doe heare me *f*, and haue mercie vpon me.

d pſa 28 2
e pſa 26 2
f pſa 30.10

And ſo truſting in thee, let me neuer be confounded *g*, but forgiue the puniſhment of my ſinne *h*.

g pſa 31.1
h pſa 32.5

Let thy mercy, ô Lord, be vpon me, as I truſt in thee *i*: and deliuering mee out of all my feare *k*, ſay vnto my ſoule *l*, I am thy ſaluation.

i pſa 33.22
k pſa 34.4
l pſa 35.3

And becauſe I truſt vnder the ſhadow of thy winges *m*, giue mee mine hearts deſire *n*: and haſte thee to help mee *o*, O my Lord, my ſaluation.

m pſa 36.7
n pſa 37.4
o pſa 38.22

Lord, let me knowe mine end *p*, and the meaſure of my daies what it is; let mee knowe how long I haue to liue.

p pſa 39.4

Incline vnto me *q*, & hear my cry. Bring me out of the lake of miſerie, out of the miric clay, and

q pſa 40.1

and ſet my feete vpon the rock, and order my goings.

Deliuer mee in the time of
r pſa.41.1 trouble *r*, that I may goe into
s pſa.42.4 thy glorious houſe *ſ*, for thou
t pſa.43.1 art the God of my ſtrength *t*.
Let not my ſteps go out of thy
u pſa.44.18 paths *u*, that I may loue right-
x pſa.45.7 ouſneſſe, and hate iniquity *x*.
Be thou mine hope & ſtrength
y pſa.46.1 *y*, for thou art a great king ouer
z pſa.47.2 all the earth *z*.

Thou which art a God for e-
a pſa.48.14 uer *a*, deliuer my ſoule out of
b pſa.49.52 the power of hell *b*, for it hath receiued mee.

And when thou ſhalt appeare
c pſa.50.1 to iudge vs *c*, haue mercy vpon
d pſa.51.1 mee *d* according to the multitude of thy mercies, and take not thine holy ſpirit from mee.

O moſt gratious God, in that houre hide thy face from my ſinnes, and put away all mine iniquities.

Create in me a cleane hart, O God,

God, renue a right ſpirit within mee. That I may appeare like a greene Oliue tree, in the houſe of my God *e*, and there with Iacob reioyce *f*, and euerlaſtingly be glad with Iſraell.

Saue me, ô God, by thy name *g*, & by thy power iudge me.

Hide not thy ſelfe from my ſupplication *h*, but be mercifull vnto me *i*.

Send thou from heauen *k*, & ſaue mee from the reproofe of them that would ſwallow mee vp.

Breake their teeth, O God, in their mouthes *l*, break the iaws of the young Lyons, O Lord.

Thou art my defence, and my mercifull God *m*.

Helpe mee with thy right hand *n*, and vnder the couering of thy wings let me be protected *o*; when thou art to render to euerie man according to his works *p*.

e pſa. 52. 8
f pſa. 53. 6
g pſa. 54. 1
h pſa. 55. 1
i pſa. 56. 1
k pſa. 57. 3
l pſa. 58. 6
m pſa. 59
n pſa. 60. 3
o pſa. 61. 4
p Pſa. 62. 12

While

While my ſoule thirſteth for
q psa.63.1 thee *q*, hide me from the con-
r psa.64.2 ſpiracie of the wicked *r*.

Sith all fleſh ſhal come vnto
s psa 65.20 thee *s*, put not back thy mercie
t psa.65.20 from me *t*.

Neither take from mee thine
holy ſpirit, but cauſe thy face to
u psa.67.1 ſhine vpon me *u*.

Send me a good paſſage, ô our
x psa.68.20 God which ſaueſt vs *x*, that the
y psa.69.15 deepe ſwallow me not vp *y*, nor
the pit ſhut her mouth vpon
mee.

Be thou mine helper, and my
z psa.70.5 deliuerer *z*: O Lord, make no
tarrying.

Sith in thee, ô Lord I do truſt,
a psa.71.1 let me neuer be confounded *a*,
when thou ſhalt iudge thy
b psa.72.2 people *b*.

Loe, they which withdrawe
themſelues from thee, ſhall pe-
c psa 73.27 riſh *c*, oh let not mee oppreſſed
d; ia 74.21 returne aſhamed *d*.

Becauſe thou art a righteous
iudge,

iudge *e*, thou makest lowe, and thou exaltest, and who shall stand in thy sight whē thou art angrie *f*. e psa. 75. 7
f psa 76. 17

Thou art the God that doest wonders *g*. g psa. 77. 14

As thou nourishedst thy people with bread in the wildernes *h*, & didst not turne them from their lust; so let thy grace refresh me an hungry soule, make hast, and let thy tender mercies preuent me *i*. h psa. 78. 20
i psa. 79. 8

And thou my defender, giue mee the bread of teares *k*, and the bitternes of a troubled minde in the time of tribulation; and grant withal, that from the hony out of the rocke *l*, I may taste the sweetnes of inward consolation. k psa. 80. 5
l psa. 81. 10.

O God, who iudgest between the innocent & the sinners *m*, who alone art the most high ouer all the earth *n*, haue mercy vpon mee, and giue grace and glorie, m psa 8. 1
n psa. 83. 18

o psa. 84. 11 glorie *o*, who haſt ordained a law.

p Psa. 85. 2 Forgiue the iniquitie *p* of my heart, couer all my ſinnes, and ſaue thou thy ſeruant, that truſteth in thee *q*.

q Psa. 86. 2 O God who laieſt the foundations of thy Church vpon the holy mountains *r*, incline thine eare vnto my cry *ſ*.

r psa. 87. 1
ſ psa 88. 2 Let thine hand therefore ſtabliſh me *t*, & turne mee not vnto deſtruction *u*, but deliuer me from the ſnare of the hunter *x*, from the peſtilence, and from the plague that deſtroyeth at noone day: that being planted in thine houſe *y*, I may flouriſh like a Palme tree, & grow like a Cedar in Libanon, bringing out fruit euen in mine old age. Be thou my refuge, O my God, the rocke of mine hope *z*: for thou Lord, art a great God, and a great King aboue all Gods *a*. When thou wilt iudge the world

t psa. 89. 21
u psa. 90. 3
x psa. 91. 3
y psa. 91. 13. 12
z psa. 94. 22
a psa. 95. 3

world with righteouſneſſe, and thy people in truth *b*, I ſhal enioy light with the righteous *c*, and ioy with the vpright in heart.

[b] pſa. 96. 13
[c] pſa. 97. 11

Let thy right hand *d*, & thine holy arme preſerue me.

[d] pſa. 98. 2

Thou which ſitteſt vpon the Cherubins *e*, make me to come before thy preſence with ioyfulnes *f*, that I may walke in the vprightneſſe of mine heart in the middeſt of mine houſe *g*.

[e] pſa 99. 1
[f] pſa. 100. 26
[g] pſa. 111. 2

Let a froward hart depart frō me: but cauſe mine eyes to bee turned vnto thy faithfull, that I may ſit with them walking in a perfect way, when through thy iudgement thou ſhalt cut off al the workers of wickednes from thy Cittie.

O Lord heare my praier *h*, & let my cry come vnto thee.

[h] pſa. 102. 1

Hide not thy face from mee, in the time of trouble, incline thine eares vnto me.

Pardon

ipſa.103.3 Pardon all my ſinnes *i*, and redeeme my ſoule from deſtruction.

Satisfie my longing with good things, thou which lookedſt vpon the earth, & it trembled *k*, and broughteſt foorth thy people with ioy, and thy kpſ.104.32 lpſa.106.3 choſen with gladneſſe *l*.

Make me to keep iudgement, and to worke righteouſnes at mpſ.107.14 all times *m*.

Bring me out of darknes, and out of the ſhadowe of death, that with a prepared hart I may opſa.108.1 ſing and giue praiſe *o*.

Saue me, ò Lord, according to ppſ.109.26 thy mercie *p* that in the glorie qpſa.110.3 of Saints *q*, in the aſſembly and rpſa.111.1 congregation of the iuſt *r*, my righteouſneſſe may endure forcuer, & mine horne be exalted fpſa.112.9 with glory *f*; that while thou raiſeſt the needy out of the duſt and liftſt vp the poore out of tpſa.113.7 the dung *t*, I may bleſs thee, O Lord,

Lord, from henceforth and for
euer *u*, then ſhall I walk before
the Lord in the land of the li-
uing *x*.

Breake thou my bonds; and
confirme thy mercie towards
me *y*. When I call vpon thee in
my trouble, ô Lord heare me *z*,
and ſet me at large.

Teach me O Lord the way of
thy ſtatutes *a*, that I may liue,
and keep it vnto the end.

Giue me vnderſtanding both
to ſearch thy lawe, and to ob-
ſerue it alſo with mine whole
heart.

I haue gone aſtray like a loſt
ſheep, O ſeeke thy ſeruant, and
deliuer my ſoule *b*.

Preſerue my going out, and
my comming in *c*, that my feet
maie ſtand in the courts of Ie-
ruſalem *d*.

I lift vp mine eyes vnto thee,
that dwelleſt in the heauens *e*.

Deliuer my ſoule out of the
ſnare

upſa. 115.18

xpſa. 116.7

ypſa. 117.2

zpſa. 118.5

apſa. 119.33

bpſa 120.2

cpſa. 121.2

dpſa. 122.2

epſa. 123.1

f pſa. 124. 7 ſnare of the fowlers *f*, leaſt I put forth mine hand vnto wicked-
g pſa. 125. 3 neſſe *g*.

Fil my mouth with laughter,
h pſa. 126. 2 & my tongue with ioy *h*, repleniſh my longing with good things, and bleſſe me out of Si-
i pſa. 128. 5 on *i* that I may ſee the wealth of Ieruſalem, hauing eſcaped
k pſa. 129. 4 the cords of wickedneſſe *k*.

Let thine eares attend vnto
l pſa. 130. 2 the voice of my praiers *l* ô lord.

Let not mine heart be hauty,
m pſa. 131. 1 nor mine eyes loftie *m*, but giue me grace to think humbly, vntill I finde a place for the Lord, an habitation for the mighty
n pſa. 132. 5 God of Iacob *n*.

There the Lord hath appointed the bleſſing, and life for e-
o pſa. 133. 3 uer *o*. There will I lift vp mine hands to thy Sanctuarie, and
p pſa. 134. 2 praiſe thee *p*, vvho iudgeſt thy
q pſa. 135. 14 people *q*, and art pacified toward thy ſeruants.

r pſa. 136. 2 O God of Gods *r*, and Lord of

of Lordes, now weeping *f*, and worſhiping toward thine holie temple *t*, trie mee, and knowe me *u*, marke and conſider my pathes, and lead me in thy way for euer.

Deliuer me, O Lord, from the euill man *x*, and preſerue mee from the cruel man.

Let my prayer be directed in thy ſight as incenſe *y*.

Bring my ſoule out of priſon that I may praiſe thy name *z*.

Heare my prayer, O Lord in thy righteouſneſſe *a*: and enter not into iudgement with thy ſeruant.

Heare me ſpeedily, O Lord, leaſt my ſpirit faile me; for thou God art my refuge, and my deliuerer *b*.

And forſomuch as thou art great, and moſt woorthy to be praiſed *c*, and thy greatneſſe is incomprehenſible; raiſe vp the crooked *d*, looſe the ſhackled, and

f pſa. 137. 1
t pſa. 138. 2
u pſa. 139. 23
x pſa. 140. 1
y pſa. 141. 2
z pſa. 142. 7
a pſa. 143. 1
b pſa. 144. 1
c pſa. 145. 5
d pſa. 146. 8

and giue ſight to the blinde, thou which doſt build vp Ieruſalem *e*.

[e] pſa. 147. 1

And when thou haſt made the barres of thy gates ſtrong, let mee be coupled to thy children within.

As the Angels & all the powers in the kingdome of heauen doe praiſe thee *f*, there let mee triumphing gloriouſlie in the congregation of the Saints *g*, with the ſounding Cymballs *h* of my lippes, praiſe and magnifie thy name, the which is ho'y and glorious, & reigneth now and euerlaſtlie, Amen.

[f] pſa. 148. 1
[g] pſa. 149. 1
[h] pſa. 150. 5

* * *

Luk. 2. ver. 14
Glorie to God on high.

FINIS.

A Summary of the Meditations and praiers comprehended in this Book, according to the Titles of the Chapters.

A Prayer vnto Almighty God for grace to lead a new life according to Gods holy word. page 1

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3 A complaint of a sinner, whose praier God heareth not in respect of his disobedience. 11

4 How GOD the righteous iudge should be feared. 15

5 A prayer vnto God the Father thorough his sonne Iesus Christ. 19

6 A prayer vnto God the Father, for mercy in respect of the bitter pains of his sonne. 24

7 A prayer wherein man confesseth how hee was the cause why Christ suffered. 28

8 A praier vnto God the Father, shewing how the passion of Christ was for the reconciliation of man. 34

9 Vnto the holy spirit a godly praier. 42

A Summary

10 A deuout praier of an humble ser uant of God. 45
11 A praier vnto the blessed Trinity. 46
12 A confession of Gods almightines and maiesty. 47
13 A zealous prayer wherein is declared how God the Father hath saued mankinde, and how the word became flesh, with a prayer for remission of sinnes. 50
14 A thanksgiuing of a faithful mind vnto God, for sending his deare and onely sonne to saue mankinde. 54
15 Of the incomprehensible good will of God toward mankinde. 58
16 A thanksgiuing vnto God for his mercy extended toward man, in the incarnation of his Son Iesus Christ. 63
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20 A bewayling of the miseries of this life. 81
21 Of

21 Of the felicitie of that life, which God hath prepared for such as loue him. 83
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40. A deuout prayer vpon the recordation of the passion of Christ. 207

Afterward followeth S. Augustine his Psalter.

FINIS.

A Table expreſsing the ſundry kind of *Meditations in this Booke.*

This booke containeth ſpeciall { 1. Confeſſions. 2. Thankſgiuings. 3. Prayers. } And therfore

Vſe, if thou wouldeſt

1 Confeſſe, & acknowledge either

- the omnipotencie, wiſedome, & goodnes of God, chap. 12. chap. 28. chap. 31.
- A ſacred Trinitie, cha. 11. cha. 20. cha. 30.
- the bleſſednes of the life to come. cha. 20. cha. 22. chap. 24. chap. 32.
- the wretchednes of this life. cha. 20.
- the miſery of man before Chriſt ſuffered. chap. 7.
- the mercy of GOD in ſauing mankind. chap. 8. cha. 15

2 giue God hartie thankes

- for all his benefits in generall. chap. 26. cha. 27. cha. 32
- for thy ſaluation thorough Ieſus Chriſt. ch. 14. c. 16 & 17.

3 Pray vnto God, either

- for grace
  - to pray aright, chap. 5 chap. 33.
  - vnfainedlie to repent. chap. 35.

Vſe, if thou wouldeſt

- Pray vnto God either
  - for grace
    - to knowe the diuine myſterie of our redéption. ch. 16.
    - to thanke GOD duly for the benefit of thy ſaluation. cha. 27.
    - to ſerue God zealouſly. cha. 4. cha. 7. cha. 9. ch. 10. ch. 31. cha. 34. cha. 36. cha. 39.
    - to leade a godly life. cha. 1. ch. 18.
  - for
    - the forgiuenes of ſins. chap. 6. chap. 8. cha. 13. cha. 37. cha. 38. ch. 39.
    - the whole Church of Chriſt, cha. 29.
    - helpe in trouble. chap. 23.
    - the attainmẽt of euerlaſting happineſs. chap. 21. cha. 25. cha. 36. cha. 40.